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THE FORMAL STEPS IN RELIGIOUS EDUCATION

Every educational text-book which claims to treat education from a scientific point of view must pay some attention to the "formal steps." They were first suggested by Herbart, who drew the attention of teachers to the psychological process in the mind of the pupils, by which knowledge is received into the soul, worked out and made lasting and useful. As in other pedagogical questions, Herbart has been able to focus attention on neglected points, not on account of his peculiar philosophic system, but in spite of it.

The originator of the name "formal steps" is Ziller, a disciple of Herbart. But he and his friends made alterations in the arrangement of the steps; Herbart counted four, he made them into five. We shall see presently that it will be better to restrict them to three.

If our catechetics are to benefit by the progress of secular education, and in their turn to influence it and safeguard it against error, it will be necessary for us to treat religious education also on scientific lines, to use to a certain extent the divisions and phraseology common to secular works on education, and to ascertain carefully the certain results of secular education. This applies in a prominent degree to the chapter on formal steps.

In the following pages we shall endeavor to point out the advantages which the knowledge and remembrance

of the formal steps offers to the catechist; but, as we consider there is, in the number of steps suggested by Herbart and Ziller, a want of strict logical division, a short description and critical consideration of them will not be unwelcome to our readers.

WHAT ARE THE FORMAL STEPS?

D. O. Willmann, whose division of formal steps we follow (Didaktik, vol. II, §70), describes their position as the different stages by which the child, with the help of the teacher, receives, assimilates and practises knowledge.

STEP 1. All acquired knowledge in the soul has its origin outside, and the material of it must be introduced to the mind and put before it in a clear and orderly manner, either by presenting the outward object itself through the senses, or by reviving the picture of it as it exists already in the imagination, or by both. This first step is called by Herbart *Clearness,* and the action of the teacher helping to produce it is called *Presenting.*

Ziller divides this step into two divisions called Analysis and Synthesis; the first consists in drawing the attention first to the parts, either shown for the first time or already existing in the imaginative memory; the second is the presentation of the object as a whole built up, as it were, out of its parts. But it is quite obvious that the two divisions represent merely two parts of one step; both are actions of *Presenting* the object to the mind, and the aim of both of them is *Clearness,* i. e., a sufficiently strong and well-ordered impression through the senses on the imagination, or a vivid recalling of the impressions stored up in the imaginative memory.

STEP 2 represents the activity of the mind upon the matter presented to it by the first step. Both Herbart and Ziller make of it two steps called Association and System, but they are the work of the same faculty, viz.,

the intellect, and they have the same purpose, viz., the formation of spiritual ideas out of the images presented by the senses. Whatever is assimilated by the mind as its property and possession must first be transformed into a spiritual object. Association of the old ideas with those abstracted from the new matter is obtained by several methods, which Herbart summarily calls Comparison; the result of the association or union of the existing ideas with the new addition, into a new and more perfect one he calls *System,* and the mental activity of the mind producing it is styled *Formation of Ideas.* Other disciples of Herbart denominate this step *Knowledge,* and the mental activity leading to it, *Thinking.* All these terms point out that the work of the second step is the intellectual action of the scholar, and that the result is an immaterial one, the increase of spiritual *Knowledge,* gained by the process of Abstraction from the material impressions of the senses, or from the material reproductions of the imaginative memory. The teacher's work here consists in the guiding of the pupil in his work of comparing, concluding and abstracting.

Step 3 represents the stimulus given by the imagination and the mind to the lower and higher appetite to utilize the knowledge gained by interior and exterior action, so that by the repetition of good actions good habits may be formed, which insure and facilitate good moral conduct. In some departments of knowledge this step may appear almost a mere mechanical process, but if the second step has been properly exercised the actions of the will become enlisted, and then even the most technical subjects will co-operate towards the formation of the character. At the same time, it must not be forgotten that the lower appetite is less moved by arguments of pure reason than by the agreeable representations of the imagination; and that therefore we must in the first step remember this fact, and arrange our impressions of present and our recalling of past events not only with a

view to abstraction but also to their suitability in enlisting the sympathies of the emotions.

The third step is called by Herbart and his followers, *Method,* or practical use, and the help given towards it by the teacher is called *Application,* practice or repetition.

THE FORMAL STEPS CAN BE REDUCED TO THREE: Reception, Assimilation and Application. If we accept the word "Memory" as the receptacle of the material impressions and pictures from outside, and the word "Will" as including the higher and the lower appetite, we could say that the results of the three steps are to be found respectively in Memory, Intellect and Will. Aristotle calls attention to the psychical actions which are required for the acquisition of useful knowledge: Perceiving, Thinking, Practising.

These actions on the part of the pupil may be described as:

1. *Actual Attention,* or beholding the object through the external or internal senses.

2. *Penetration,* or grasping and assimilating the idea abstracted from the material images partly at the time, partly on former occasions.

3. *Execution,* or application of the knowledge by repetition or practice, either independently or by the help of others.

It is quite obvious that this help is necessary in all the three steps, and the younger the children are, the more help must be given. The end of formal education is, gradually to strengthen the powers of the soul, so that the pupil can and probably will finally carry out without any help all the processes of the three steps.

Even people who are advanced in education follow, consciously or unconsciously, the same process. With regard to the training of an orator, Bacon has given us similar steps when he says: "*Reading makes a full man.*" This is the result of the first kind of activity, the taking in of knowledge from without. "*Writing makes*

an exact man"; because before we put down the written words we must have gone through a process of careful reasoning; and if we have not done so we shall soon discover where our arguments are weak or our exposition confused, we shall be forced to repeat our intellectual process, and this corresponds to the second step. "*Speaking makes a ready man.*" The speaker has no time for slow and deliberate reasoning. If he is to be convincing he must not be hampered by the interior intellectual process, but he must either have his subject in all its details most vividly before his mind, or his intellect must have attained the capacity of rapid and yet most exact reasoning. Both require preparation or practice, and this is the combined action of the mind and will in the third step.

This example shows us that the three steps must be trodden even by adults whose education has reached that degree where they no longer need the help of others. But before that perfection is attained the teacher will have to assist the pupil in all three stages.

On the first step he will *present* the object to the external senses, or if that is impossible or unnecessary, to the internal sensual faculties, by describing, narrating or reminding, and thus assist the pupil in reviving impressions already received.

On the second step he *explains* the essence and the elements of the idea, perfects it by relating it to existing ones, brings out the differences between them and by reasons and arguments, unites them into higher logical units.

On the third step he *fixes* the knowledge gained, i. e., he offers opportunities for practising and applying the new or enlarged knowledge, either by giving school exercises, or by pointing out the opportunities which will offer themselves for using the new or enlarged knowledge in daily life.

THE RESULTS TO BE OBTAINED BY THE FORMAL STEPS may therefore be summed up under the three headings:

1. *Knowledge* from without, which represents the empirical element;

2. *Understanding,* which represents the rational element;

3. *Skill or virtue,* which represents the technical element in art, or the moral elements in ethics.

The three elements are not utilized in equal proportions in the treatment of the different school subjects. In history and natural knowledge the empirical element predominates, and the teacher's chief work consists in narrating, describing and showing. In arts and handicraft the technical element demands most attention, and therefore a great deal of time must be given to practice. In the learning of languages the first and third steps are more important than the second; but the study of classical authors and the assimilation of their ideas demands great intellectual effort, and is therefore of so great educational value.

As Religion has to do with the invisible, great stress must be laid on bringing it before the mind by visible symbols and representations, so that the great power of the imagination should be fully utilized and not become a source of disturbance or distraction to the intellect.

As far as the second step is concerned, we may say that no school subject, even considered from a natural point of view, gives such opportunities for intellectual development as rational religious instruction. As far as the Christian life is concerned, this mental development is invaluable for the growth in religious knowledge and for the protection of the faith.

The third step, the practice of a Christian life, leads to the summit of religious education, provided the first and second are not neglected.

We will now consider more in detail the effects which a careful observance of the formal steps will produce,

both in religious education in general, and in every catechetical lesson in particular.

ADVANTAGES TO THE CATECHIST OF THE FORMAL STEPS

1. *The formal steps are useful reminders of the rational means for making our efforts in religious education really efficient.* The formal steps insist on that part of education which is most often overlooked or neglected, i. e., the interior absorption of the educational material in such a way that it should enlighten and quicken the action of the mind, and at the same time strengthen the will and thus develop the character. It is quite obvious that a mind cannot be called educated unless it is able to assimilate new ideas, to make them its own, to compare them with others, to draw conclusions from them, and to utilize them in the acquisition of new knowledge. It is also undeniable that these different processes ought to quicken and strengthen the activity of the mind, so that the succeeding intellectual actions should be accomplished with greater facility and thoroughness. It cannot, however, be too much emphasized that this mental development, or formal education of the mind, as it is called, cannot be accomplished without proper material and suitable method. In Religious education the proper material is provided for us, both for the development of the intellect and of the will; we can therefore concentrate our attention entirely on the method, which includes also the selection of the most suitable material for certain ages and classes.

Yet, however important the education of the mind may be, that of the will, the formation of the character, is of still greater consequence both in secular and religious education. It is not the knowers, but the doers that will obtain the Kingdom of Heaven, and the servant, who knows the will of the master and does not do it, will be punished with many stripes. At the same time, it is

undeniable that the training of the will is much more difficult, not to say elusive, than the training of the mind. It is one of the fallacies of some modern educationalists to think that people will do what is right as soon as they know it. They forget that the will is free to consent to the practical conclusion or dictate of the mind, and that it is also free to refuse to follow it. The will ought indeed to be guided by the intellect, but bad habits and the passions act often against the dictates of reason and lead the will astray. On the other hand, the infused virtues and actual grace are given to strengthen the will, so as to enable it to follow the lead of the intellect enlightened from above. Thus we have a complication of natural and supernatural forces in the formation of the character which do not all depend upon the use of the formal steps. But there is one of these forces which can be directed by suitable education, viz., the influence of the intellect upon the will. The more clearly the advantages and the propriety of good conduct are put before the will, the more likelihood there is that the will may follow the light of the intellect; and the more regularly and systematically this influence is repeated, the more the will becomes habitually inclined to certain kinds of good actions. In this way, the knowledge and application of the formal steps will be useful not only for intellectual, but also for moral training.

2. THE FORMAL STEPS ARE WARNING SIGNALS AGAINST SUPERFICIAL KNOWLEDGE. The mind is not educated by receiving a number of pleasant or interesting impressions through the senses which are stored up in the imaginative memory without order or connection. An undigested store of dates, names, verses, sayings, tunes or pictures, lying as it were at the surface of the mind, does not represent education, but superficial knowledge. Education ought to lead to an ordered assimilation of acquired facts, to the co-ordination and connection of the details, by bringing them into proper proportion with each other,

to the healthy and organic growth of mental strength by the introduction into the mind and digestion of new food. One often finds in children and adults, that their religious knowledge is purely superficial; they may know the wording of the Catechism but not the meaning of it, nor the relation of one answer to another, nor how this or that article affects the Christian life or our destiny. If our Catechisms, Manuals and Catechetical lessons paid more attention to this side of religious training our pupils would get more benefit from their efforts and ours.

We find, e. g., in one part of the Catechism, in the seventh article, the last judgment, and in another the seven corporal works of mercy. But how many pupils are aware that the practice or neglect of these works will decide our place at the last judgment?

The theological virtues of faith, hope and charity are treated separately in different parts of the Catechism; they are also enumerated as virtues, but how many children are made aware of the fact that they are infused in holy Baptism? Again, the sins against these virtues are usually mentioned in connection with the first commandment, but few children are made aware of the fact that all mortal sins destroy charity, all mortal sins against hope destroy both hope and charity, and that every mortal sin against faith destroys the whole spiritual life.

If the knowledge of these truths were put more clearly and elaborated more thoroughly, our people would better realize the importance of the practice of religion, whereas superficial knowledge and mere cramming of the memory will be of little practical use. Here the formal steps serve as a useful warning and reminder.

3. The formal steps are also warning signals against mere mechanical knowledge of religion. Religion is by its nature a practical branch of knowledge, but it is a science after all and not a mere art. It consists of outward acts, but they ought to be by their nature not mere outward acts, but the practical expression and application

of interior acts and dispositions. A mere drill in vocal prayer and outward observances does not, as a rule, produce anything but that mechanical practice of religion which has several great disadvantages.

There are people who are religious by natural and supernatural endowment, and who instinctively absorb the principal facts of faith deeply and permanently. If they live in simple and religious surroundings, especially in good Catholic districts, all their lives, they find enough instruction and nourishment of their piety and enough help for their daily Christian life; and yet it may, even so, be a loss to them that their religious knowledge is not wider and deeper, for natural knowledge and virtue are no obstacles, but rather helps and substructures to the supernatural life.

But no priest, wherever his sphere of activity may lie, could be satisfied with that mechanical knowledge of religion which children gain by imitating the external acts of their parents. The number of families where the religious atmosphere is strong enough to evolve a sound and healthy Christian life is fast decreasing, and School and Church must supply by sound and rational instruction and training whatever is not achieved at home. This is all the more imperative as there is a great instability and locomotion in all parts of the world, so that no one can say how many children will remain all their lives in the simple Christian atmosphere in which they were born, and in which the parents spent their lives.

Now people whose faith is not very strongly developed and who have only a mechanical knowledge of their religion are exposed to the greatest dangers whenever they meet controversy, irreligion and scoffing. If they do not understand the reason for their actions, and if, in consequence, they are ridiculed as pious fools, it will require a deeper love of God and more fortitude than is supplied by mechanical religion, if they are not to be carried off their feet and are not to give up the religious

practices which bring on them hardships and derision, and by and by all religion.

We must also not forget that nowadays, in the turmoil of religious confusion, and the widespread hostility and indifference towards all that is supernatural, every Catholic has the duty of an apostle. "Let your light shine before all men, that they may see your good works and glorify your Father who is in heaven." We do not need so much controversy, but we do need lay people who are not merely showing the example of a good life, but are also capable of giving a reason for the faith that is in them. The explanation of religious truths cannot by itself produce the faith in others, for that is God's own work, but it can and will remove the prejudice that Catholics are weak-minded and ignorant people who simply do what the priests tell them, however absurd the command may be; and the statement of our faith may at least produce in the souls of inquirers a natural foundation and preparation for the supernatural gift of God. Ignorance, on the other hand, is a scandal and leads the enemies of the Church to blaspheme.

CONCLUSION

The remembrance of the formal steps during the preparation or the giving of our catechetical lessons will therefore be of great use to us. It will help us not merely to put the material before the children, but to do it in such a way that they cannot help absorbing it, putting it in good order, assimilating it by their internal faculties, and connecting it with existing knowledge. It will also assist us in directing our efforts to a practical end, so that each lesson will produce more strength in the will by the formation of virtue, and intensify, if not multiply, good works. But, above all, it will not let us overlook the fact that the two extremes, i. e., reception of knowledge and outward practice must be connected by

the central link of internal activity of the intellect assisted by the will, and not hindered, but rather supported, by the lower appetite with its emotions and moods. The second step, the central means of real education, is the most important of the three, but from the fact of its work being so secret and unobserved, it is in greater danger of being overlooked than the two others, which by their very nature claim the attention of the catechist and attract the interest of the scholars. Yet the real strength which religious education can produce by the natural processes in the soul of the child lies in the enlightening and quickening of the mind and the strengthening and inclining of the will towards the law of God. Towards this the first step is a preparation, the third ought to be the fruit and consequence; but the principal work must be achieved by the second step.

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GROWTH OF THE ENGLISH DRAMA FROM THE LITURGY OF THE CHURCH *

[CONTINUED.]

The Nature of the Four Elements, written by Rastell in 1517, shows the influence of the Renaissance by its departure from the usual theme of the Morality. The lesson it contains is of the advantage to be derived from the study of science; but its development is along the beaten lines of the early Moralities.

Calisto and Melebea, dramatized from the Spanish novel *Celestina*† and published by Rastell in 1530, possesses characteristics of both the Morality and the later tragedy. "Although cut down to the dimensions of an interlude, the piece is memorable as being the first exhibited in England that can be said to possess a plot or to be directed with consistent purpose to a catastrophe."‡ "The author of *Calisto and Melebea* shows masterly skill in his transformation of the earlier part of the Spanish work into an interlude. . . . Had he but carried out his work to its natural close, he would have enriched English drama with its first romantic love-tragedy."§ But at the close when the heroine repents, there is a reverting to the didacticism of the Moralities; and her father "points the moral in a long discourse upon the efficiency of prayer, the importance of youthful training and the remedial function of wise laws."

John Heywood (1497-1580) perpetuated himself by the production of his Interludes, which stand midway between the old and the new plays. "As soon as these and sim-

* A thesis submitted to the faculty of the Teachers College of the Catholic University of America in partial fulfilment of the requirements for the degree, Master of Arts.

† Cambridge Hist. of Lit., p. 111.

‡ Garnett and Gosse. Vol. III, 159.

§ Cambridge Hist. of Lit., p. 12.

ilar interludes had established themselves in popular favour as an accepted dramatic species, the required transition from the moralities to comedy had, to all intents and purposes, been effected."* Although in form his Interludes were not truly dramatic, still they stood in the dramatic field as examples of what might be done by choosing theme and development from every-day life round about him. Of *The Four PP.* Sydons† says: "It is unique as a dramatic composition of the purist English style, unmodified by erudite or foreign elements. It presents the England of the pre-Renaissance and pre-Reformation period with singular vivacity and freshness; the merry England which had still a spark of Chaucer's spirit left, an echo of his lark-like morning song." "Of all allegorical figures we have in them (the Interludes) as few as we have of Biblical personages; yet the buffoon, who is ever present in the Moral Play, appears in two of the plays, once under an abstract name, but in both cases described as Vice, an appellation probably first met with in Heywood. In one of these plays several mythological personages appear; otherwise the characters are all from actual life, typical characters, it is true, but types which one feels sure existed and some of them with genuinely individual features of character."‡ Ward says:§ "The real beginner of English comedy had been long awaited in the man who should definitely establish the practice of combining, in an easy and amusing dramatic action, clearly marked and contrasted types of ordinary human life. This man was John Heywood, whom I have no scruples in accounting a man of genius, and whose series of Interludes possesses a distinctive significance for the history of our national drama." His dramatical works that have survived are

* Ward. 250.
† 162.
‡ Ten Brink. Vol. II, 135.
§ 238.

The Pardoner and the Frere (1521), *Play of the Wether* (1533), *Play of Love* (1533), *John Johan* (1533-4), *The Four PP.* (1543-7).

Bearing the same date as Heywood's *The Four PP.* is Englelend's *Disobedient Child* (1547), which "not only marks the passing away of allegorical abstractions from the Mediaeval stage and the introduction of real, though still typical life, but in the use of dramatic technique there is a noticeable advance."*

"To combine a skillfully constructed fable with Heywood's character delineation was all that comedy required to bring it to maturity. This union Nicholas Udall effected in his *Ralph Roister Doister.*"†

Udall was a schoolmaster; and his comedy was written probably between 1534 and 1541 to be acted by the pupils of Eton College. The plot was borrowed from the *Miles Gloriosus* of Plautus; but the scene of action is transferred to London and the *dramatis personae* selected from English life. The Latin model gave Udall form for his comedy, which is developed in the conventional five acts; but the contents of the classics was not found necessary to make this play of English life a classic of a new type and style.

Gammer Gurton's Needle, which for some time was considered to be the first English comedy, and which was printed in 1575, is an adapted comedy of which Still is the ascribed author. It was played at Christ's College in 1566. Symonds‡ says of it: "We may rather regard it as a regular development from one of the comic scenes interpolated in the Miracles. . . . Diccon the Bedlam, who raised and conducted the storm (coming from the loss of the needle) may be compared to the Vice of the Moralities, inasmuch as all the action turns upon him." The play is coarse; but it deserves attention on account

* Crowley. 158.
† Ibid. 163.
‡ 165.

of the fact that it stands free from Latin influence at a time when servile imitation of the classics was considered a mark of scholarship.

Another author of this period, and one who unconsciously placed himself as a preface to the long list of Chronicle Play writers, was John Bale, whose literary distinction rests upon his *Kynge Johan.* This play is remarkable as being the first attempt at dramatizing historical settings; but it still retains the form of the earlier Moralities. "In *Kynge Johan,* Bale, says Mr. Saintsbury in referring to the historical character of the play, 'first blundered on a path which led to the heights of English literature.' It had no influence on the coming theatre, but may well be regarded as the connecting link between the Morality species of the drama and the Chronicle play."§

Bale was a vigorous controversialist; and in this play, as in his other prolific productions, he portrays all the opposition in him against the Church. His other dramatic works have nothing in them to distinguish them from the class of Moralities that grew out of the religious revolt, and which embodied the doctrines of the so-called Reformers. *Kynge Johan* merely shows the tendencies of the period that produced it; for the fact that at the author's death it sank into oblivion from which it was rescued only after 1831 precludes the supposition that it might have influenced the drama that followed it.

The Historie of Jacob and Esau, licensed for printing in 1557, is interesting as a Bible story cast in the classical mold as to form, and treated with all the ingenuity necessary to make of it an English rather than a Hebrew story.

From 1559 to 1581 English scholars busied themselves with the translation of Seneca's ten tragedies. The result of this activity was a deeper impress of classic form upon the English drama and an incorporation of some

§ Crowley, 163.

of the stock dramatic figures, especially of ghosts, which still haunt our theatres *notably* in Shakespeare's immortal plays. The first English tragedy, *Gorbuduc,* or *Ferrex and Porrex,* is a direct copy of the Senecan model. Norton and Sackville produced it in 1562. Its theme is derived from legendary history of a king of Britain who divides his kingdom between his two sons. They quarrel, become involved in civil war, and at the end both perish. Thus far it is English; but in form it belongs to the Latin type. Each act is introduced by a dumb show, choruses follow all but the last act, and tragic scenes are reported by messengers. It is the first drama written in blank verse.

Preston's Cambyses, which followed *Gorbuduc* about eight years later, stands as an example—though an unsuccessful one—of the combinations of the Morality with the Tragedy. Its style served as a warning rather than a model. "I must speak in passion, and I will do it in King Cambyses' vein," says Falstaff,* showing the light in which this drama was viewed in its own generation.

The Misfortunes of King Arthur, written by the Gentlemen of Gray's Inn in 1587, is likewise drawn from legendary history and developed after the Senecan model. It "shows a marked advance on *Gorbuduc.* The characters are far more fully modelled—those of Arthur and Mordred standing forth in bold relief. The language is less studiedly sententious. The verse flows more harmoniously. The descriptive passages are marked† by greater vividness; and the dialogue envolves itself more spontaneously from the situation."

From the appearance in 1568 of *Gismonde of Salerne,* adaptations from Italian plays and novels seemed destined to have considerable share in the shaping of the future English drama. But there was a stronger internal

* Henry IV, P. I., Act II, sc. 4.
† Symonds. 193.
‡ Ward. 213.

influence, one that sprang from the hearts of the people, that counteracted, or rather diminished to a secondary position in popular favor, this element introduced from foreign literature. The union of the Houses of Lancaster and York in the marriage of Henry VII, followed by the cessation of civil war and the subsequent growth and prosperity of the country, engendered a spirit of patriotism that manifested itself vigorously, particularly in the literature of the one hundred and fifty immediately succeeding years. The Mystery and the Morality Plays had been to the English of the three preceding centuries the expression of their highest and holiest thoughts. And when this new virtue of civic pride had diffused itself, it was quite natural that subjects vitally related to its inception and growth should furnish themes for popular entertainment. *Schelling** says: "The parent stock of English Chronicle Play (as the comedy of manners and some other forms of the realistic drama) is ultimately the comedy element in the old sacred drama. It was thence that the chronicle play drew its sense of comedy and its adhesion to simple realism in the representation of scenes of actual life."

The Historical chronicles that appeared both in prose and in verse in the fifteenth and sixteenth centuries furnished material for plays based upon actual history, which legenda were drawn chiefly from the Chronicle of Geoffrey of Monmouth. *The True Chronicle History of King Lier and his three daughters, Gonorill, Ragan and Cordella* acted in 1594, is the first extant Chronicle Play of the truly English type. Apart from its own intrinsic merit, this play is interesting as furnishing Shakespeare a plot for his *King Lear.* The two parts of *The Troublesome Raigne of John King of England* were printed together in 1591. "With this play we reach the typical specimen of the earlier Chronicle History before it was

* *Eng. Ch. Plays.* 28.

transformed by the genius of Marlowe and Shakespeare."†

Parallel with the growth of the Chronicle Plays, which owed their popularity and perfection in a great measure to the influence of the scholars of the age, was the development of the type drawn into existence to satisfy the masses. "From minutes of the Revels between 1568 and 1580, Mr. Collier has published a list of fifty-two plays; eighteen of which bear antique titles, while twenty-one appear to have been Dramatised Romances, six Moral Plays, and seven Comedies. . . . We can feel tolerably certain that these plays produced at Court formed together a mixed species, observant of no literary rules. . . . Such as they were, they contained in embryo the English or Romantic Drama, the Drama which Marlowe was to mould and Shakespeare was to perfect."‡ The subject matter of these plays was drawn indiscriminately from every available source; but the spirit and the setting was the same as had produced the sheep-stealing scene and other primitive comedies into the early Mysteries, as had given prominence to the Devil and the Vice in the Moralities, and as still lived and waited for expression in the amusements of the people at large. It was upon these original productions of the genius of the land that foreign ideas were grafted, shaping to a great extent the final character of the drama in its last permanent form. The novels and plays dramatized and adapted from foreign sources generally dealt with plots ending with violence; and imitation of these transformed comedy into tragedy. Ward* says: "TRAGEDY was derived from the mysteries and moralities through the transitional phase of the chronicle histories, and with the immediate aid of the examples of Seneca and sec-

† Schelling. *Eng. Ch. Plays,* 46.
‡ Symonds. 197.
* 264 ff.

ondarily of his Italian imitators. Italian romance, but not this exclusively, suggested a wider variety of subjects, of a cast dealing by preference with horrible and exciting events. These subjects were partly historical and political, partly domestic. . . . COMEDY sprang more easily from the moralities through the transitional phase of the interludes, by the direct impulse of the examples of Plautus and Terence, and secondarily of the Italian comic dramatists.†

In spite of the denunciation heaped by Sir Philip Sidney and his contemporaries upon this first-born of English genius, popular taste called for the new drama; and men of the proper caliber were ready to use all their wit and their learning to produce it. Hence we see such men as Lyly, Greene, Kyd, Peele, Marlowe, Lodge, Nash, Chettle, and others, laboring energetically and efficiently until they were at length able to give an almost perfected form into the hands of Shakespeare whose genius made it glow with an undreamed-of magic life. Collins‡ says: "Such was the condition of English drama when Shakespeare entered on his career. It had attained, as we have seen, a high point of poetical and rhetorical excellence in the hands of Marlowe and Peele. By Greene it had been brought into contact with ordinary life, but with ordinary life in its romantic aspects Lyly had enriched it with wit and fancy. The author of Faversham had divorced it from poetry and romance, and taught it to become simple realistic. It remained for Shakespeare to combine, and in combining to perfect, all these elements. Nothing can shake the supremacy of that mighty genius. Nothing can diminish the immense interval which separated him in the maturity of his powers from the most gifted of his predecessors and contemporaries. And yet when we reflect on what has been accomplished

† 191.
‡ 191.

during the period which we have been passing in review, it is impossible not to be struck with the extent of his indebtedness to those who preceded him. Everything had, as it were, been made ready for his advent. The tools with which he was to work had been designed; the material on which he was to work had been prepared."

Sr. Mary Angelique,
Our Lady of Divine Providence.
San Antonio, Texas.

[the end.]

VOCATIONS TO THE TEACHING ORDERS.

"Happiness does not crown my efforts—efforts perfectly legitimate and directed by the wise and prudent counsel of a friend." Such was the expression of a young man with a brilliant mind and a generous heart to a Reverend Clergyman. "Possibly, you are not in the proper vocation, or in that state of life for which Providence has destined you," was the reply. The penetrating mind of the young man accepted at once the suggestion as a revelation, and promised careful consideration of the matter. Eventually, he entered the religious state, secured the happiness desired, and served as an instrument in the hands of God for effecting great good among the youth confided to his care.

Some piously inclined young persons, upon entering active life, permit happiness to escape them, in consequence of entertaining false ideals, or being the victims of delusive hopes. The glamour of life so captivates them with the light and glory of rank, wealth and popularity, as to close their eyes to the stern realities appearing in the near horizon—the yearnings of the heart unsatisfied, the daily grind on mind and nerve by long hourse of labor and small pay. Nor do they consider the nobility and benefits of the religious state, its rare possibilities of doing good to youth, the ease of attaining happiness therein, as well as the sympathy and love which unite religious, and well-regulated periods for labor, rest and prayer. No wonder that a Catholic Prelate recently expressed surprise that more do not enter the brotherhoods and sisterhoods. The advantages of the religious life that in the early days attracted to its folds the king and queen, the prince and princess—the pride of society and the idol of the family circle—are the same to-day, as ever. Commercialism and pleasure seeking, unhappily, are in conflict with the merciful and

tender calls of our Heavenly Father and His special promises for a blissful eternity.

As so much depends upon corresponding with one's vocation, it is most important that we should pray, reflect and consult. In this matter, however, unnecessary haste, as well as long delays, should be carefully avoided.

In all sisterhoods and brotherhoods there is such a variety of occupation that well-disposed young persons, of good character, docile and sociable disposition, enjoying sufficient health and strength, may be accommodated to an employment suitable to them, while rendering service to the community. Certainly, if the young person is to be a teacher, the ability to make the required studies, and the aptitude to receive the proper pedagogical formation, must be possesed.

God, as a good and merciful Father, never calls His children to the performance of a great and special work without giving them all requisite qualifications for its proper accomplishment. When one is blessed with a call to the religious state, he is equipped with all the means to acquire intellectual, physical, and moral qualities suitable for this exalted state of life—God not merely gives him an inclination but the ability for the proper performance of the duties connected with this calling. A sound mind in a sound body is preeminently necessary —the mind should be calm and deliberate, capable of applying itself to the required course of studies, as well as to the demands of the spiritual exercises. Weak minds, with nervous temperaments, and a scrupulous conscience, would find mental application extremely difficult and dangerous. The physical constitution should be sufficiently strong to aid in the development of the intellectual and moral faculties—independently of the fact, that like all stations in life, there are hardships connected with the religious state. As to the moral qualities, such should be suitable to those of community life—an affable

and social disposition—a disposition capable of harmonizing in all promoting the general good.

The words of Cardinal Wiseman in his life of Pius VII, are full of significance: "If one sees the youthful aspirant in the religious institutes, here or abroad, in recreation or at study, he may easily decide who will persevere by a very simple rule. The joyous faces and the sparkling eyes denote the future monks far more surely than the demure looks and stolen glances." Yes, happy, joyful, innocent souls, healthy bodies, with an inclination to serve God in the manner and in the place to which He calls him, is the one well suited to the teaching orders.

In the opinion of Saint Francis de Sales, a firm and constant will of a person to serve God in the manner and place where God calls him, is the best mark of a good religious vocation. The Saint furthermore adds: "In order to know whether God calls us to religion, we must not wait for Him to speak to us sensibly, nor to send us an angel from heaven to make known to us His will; still less do we need to have revelations on this subject; nor do we require an examination by ten or twelve divines to ascertain whether the inspiration be good or bad; whether we ought to follow it, or not; but we ought to correspond to it well, and cultivate the first movement of grace, and then not to distress ourselves if disgusts and coldness arise concerning it; for if we always strive to keep our will firm in the determination of seeking the good which is shown to us, God will not fail to make all turn out well to His glory."

With the young, likes and dislikes play a prominent part in the daily school life—at first, the inspiration to the religious state is very strong, then it weakens, revives—vacillates according to the little difficulties or sensible feelings appearing day by day. They begin to doubt of God's call—they think that the inspiration has not been sufficiently strong to warrant and justify a

decided step. Here, it is very important to recommend earnest prayer, frequently Holy Communion—a special devotion to the Sacred Heart and our Immaculate Mother, by way of a little novena, as well as to take the advice of the confessor. Young people careful to say their prayers, fervent in approaching the sacraments, fond of reading good books, kind and gentle to their companions and very obedient to their parents, frequently are among those entertaining a desire to consecrate their lives to the service of God in a teaching order. They experience great embarrassment as to the means to be adopted in realizing their wishes—they are timid in approaching a teacher or confessor for advice, fearing that they are not good enough to be a religious, and hence neglect to do so. In later life, they deeply regret this great mistake—a mistake, in many cases, admitting of no remedy. Now, the tact of a devoted and prudent teacher is of the utmost service—the boy or girl is to be gently and privately approached—the plans and wishes for life to be ascertained, and if called to the religious life, its benefits and duties should be honestly and attractively presented. Encouragement, at this moment, is productive of most happy results.

Speaking of the age required to decide intelligently upon the choice of state of life, the Reverend C. G. Rossignoli, S. J., expresses himself thus: "The holy Church, enlightened by the Holy Ghost, has determined that at the age of fourteen a person is competent to judge for himself. . . . Youth is the most suitable time for making an excellent choice. It is the time most pleasing to God; and He promises particular graces to those who choose well in the opening of life. . . . If the flower of age is not sullied by worldly pleasures, it is an object of special blessing and delight to God. . . . A mind not darkened by the cloud of passion, is best prepared for receiving the rays of the divine Son, which enables it to distinguish what is truly good from what is so in

appearance only." Some of the most celebrated saints, St. Thomas Acquinas, St. Aloysius, St. Bennet and St. De La Salle, resolved before the age of fifteen to part with the false pleasures of the world for the peace and happiness of the religious state.

Human motives and self-interest do not enter into the advice given by good Catholic parents to their children when selecting a state of life. They recognize the child as a gift of God confided to their care and protection for the time assigned by His Providence.

Respecting a religious vocation, a mere sentimental and imaginary necessity, with strong and passionate feelings may interfere, for a time, with the willing and ready consent of the parent to part with the child, but after reflection and with God's grace, he is prepared to make cheerfully this sacrifice for the glory of God and the spiritual and temporal benefit of the boy or girl—for a personal gratification or some imaginary benefit, the parent would not be so cruel as to deprive the child of the special graces accompanying the religious state, as well as to jeopardize his salvation.

Some parents emulate the heriosm and love of the Mother of the Maccabees in the generosity of the sacrifice—they surround the child with constant encouragement and when temptations beset the path of the postulant in the novitiate, prayers and good advice are rendered more frequent and fervent, so that the enemy of souls may not prevail.

Indeed, the Christian parents have reason to rejoice when their daughters or sons are blessed with a religious vocation—for such will be to them, one day, the brighest gem in their heavenly crown, and a subject for unutterable happiness in eternity to have willingly parted with the dear one, on earth, to work in the garden of Catholic education—a work so dear to the Sacred Heart of Jesus, so beneficial to the Church, and so serviceable to society.

Well then will they realize the truth of the expression of Saint John Chrysostom, referring to zeal for the salvation of souls, "Zeal for the salvation of souls is of so great a merit before God, that to give up all our goods to the poor, or to spend our whole life in the exercise of all sorts of austerities, cannot equal the merit of it. There is no service more agreeable to Him than this one. To employ one's life in this blessed labor is more pleasing to the Divine Majesty than to suffer martyrdom."

Sometimes, the teacher may experience a little diffidence and reluctance in approaching the parent respecting the aspirations of the child for this higher calling of life, fearing to give offence or to cause pain. To entertain such would decidedly be a great mistake, as it would jeopardize the vocation of the child, undervalue the generosity of the parent, while being most ungenerous and unkind to this child of God's special love and mercy. For the spiritual and temporal service of the pupil—the salvation of souls—every effort should be made, and every annoyance cheerfully embraced. Too much is at stake to admit of a moment's hesitation. God will not fail to reward, in time and eternity, zeal, devotion, and self-sacrifice offered to Him, especially in this most important matter.

The high appreciation of the dignity and merit, peace and happiness of the Christian educator is admirably portrayed in the following from St. John Chrysostom: "There is no painter, there is no sculptor nor artist, that can be compared to the man who knows how to form the minds and hearts of youth. This is a work far surpassing the finest creations of human art, to reproduce in souls the living image of Jesus Christ. The venerable Chancellor Gerson says; "I have examined in vain, and I find no more glorious duty than that of educating youth." "If men knew how peaceful religious are in their houses, the whole world would become a solitude;

people would scale the walls of convents, and renounce the goods of the earth," says St. Scholastica.

In many schools in charge of the Reverend Sisters and Brothers, we find the very commendable custom existing of having short talks presented to the students, every fortnight, upon vocations in general, accompanied with special prayers during the week that God may direct them to their proper calling in life. When signs of an incipient vocation are manifested, the devoted teacher takes advantage of the first opportunity of approaching the student to ascertain his wishes and views, as well as to give the direction and encouragement proper to the occasion. This chosen flower for God's favored vineyard is carefully protected from all influences that may not be in harmony with his aspirations. According to Mgr. de Segur, "It is a grave error to suppose that few are called to the religious life." Certainly, the wish of our Heavenly Father is that man should cooperate in the salvation of souls. He places the germ of the religious calling in the heart of the child, but requires the teacher, by prayer, good example and wholesome instruction, to protect such from the chill of the spirit of religious indifferentism, bad example and the stifling influence of sin. Frequently, indeed, are teachers blessed with young tender souls most agreeable to the Sacred Heart—souls loving to say, "Lord, what wilt thou have me to do?" and who hear the interior voice of the Holy Spirit saying to them, "Come and follow Me." If a glass of cold water given in the Master's name will receive a reward, what will be the recompense for the teacher's zeal, care and devotedness in protecting that chosen soul destined and selected, in a special manner, to further the interests of heaven within the happy precincts of a religious community. The writer is acquainted with several young men, now the ornament of the religious state as a consequence of their virtues, knowledge and devotion to duty, whose vocation was fostered and protected by Reverend

sisters—they entered the small novitiate of the Christian Brothers at the age of fourteen, where the tender seed of virtue was carefully protected and strengthened until ready for the special work of religious formation in the large novitiate. The action of grace upon souls, respecting vocations, is marvellous at times. Some religious are not conscious of having been instrumental in sending one to a novitiate—possibly, they do not possess qualities or position that would admit them to the confidence of the boy or girl in such a delicate matter, whereas, in many cases, they have been the instruments before God by most earnest prayer in leading many souls into their proper calling—as a Saint Teresa, in effecting the conversion of thousands to the faith. Prayer, especially is the motive power to be employed in accomplishing such great good.

The power of suggestion, in the way of good, has produced surprising results—results unexpected and coming into existence after the boy or girl had left school. Once they had tasted of the deceptive pleasures of life for a brief period, and contrasting such with the charms of the holy and happy life of their teachers, they decided to test by experience what was so frequently heard in the class room—"the peace of the religious state is a paradise on earth." Brother Benilde, F. S. C., was so successful as to deserve to be considered by his fellow religious as an apostle of the novitiate. He enjoyed the privilege and honor of preparing and directing over one hundred and fifty of his students to the ecclesiastical seminaries and to the various religious teaching orders. Prayer, energy, and perseverance, with a regular systematic course of good catechism on vocations in general, were the means employed by this excellent religious and devoted teacher. This effort of life was the source of inexpressible delight to his soul as the shades of death were approaching, while administering the hope of a

blissful eternity—a hope, too, resting on the promise of our Blessed Lord, "Every one that hath left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred fold, and shall possess life everlasting." (St. Matt. XIX, 29.)

BROTHER DENIS.

Ammendale Maryland.

THE CENTENNIAL OF OUR NATIONAL SONG

The year 1914 will be interesting in the annals of American patriotic song, as it will witness the contenary celebration of the "The Star-Spangled Banner." Perhaps the celebration will take on external splendors and be signalized by popular assemblies and appropriate oratory. If this should prove to be the case, it will be *de rigueur* that children should prominently participate in the festal ceremonies. In saying this, I speak as one less wise, and merely in an objective way, as a chronicler of present-day facts in the domain of educational discipline; for I think there is not a little reason for doubting that the frequent interruptions of class and study and the resulting total—even if only temporary—distraction from the scholastic tasks of childhood caused by the interruptions, have adequate justification in the conjectural patriotic gains achieved.

Assuming that the children in our parish schools will be no whit behindhand in such celebrations, we also may assume, by way of corollary, that the story both of text and of tune will be unfolded to them either in the direct narrative-form of the schoolroom or in the fervid oratory of the platform. For a reason which I shall state further on in this paper, I fear that teacher and orator alike may be at a disadvantage in their Catholic presentation of this subject; for their minds are probably prepossessed already, and wrongly prepossessed, on one important phase of the history of the tune, by a contention put forth by an eminent Catholic musical antiquary in a Catholic magazine and widely quoted (in summary form) in our Catholic press. The purpose of this paper is partly to correct the resulting misapprehension and partly to furnish correct information. It would be quite

unfortunate if we should be misled (and, indeed, ludicrously so) by the mistaken thesis and incorrect information of one of our authorities in the history of our national song.

1. MR. SONNECK'S REPORT TO CONGRESS

The centenary celebration will doubtless be marked by at least one important literary and historical document, namely, a revised edition of at least that portion of the Report* presented to Congress on four of our national songs, which deals with the "Star-Spangled Banner."

Concerning this work of an able musical archivist I may say that I know of few critical essays that discuss a tangled subject with such discernment and moderation as are displayed in the treatment given to "The Star-Spangled Banner" by this Report. It is a large octavo volume of 255 pages (including excellent bibliographies and an abundance of phototypic facsimiles), and can be obtained from the Superintendent of Documents, Government Printing Office, Washington, D. C., for eighty-five cents. Thirty-six pages are devoted to the "Star-Spangled Banner," together with two pages of bibliography and twelve pages of facsimiles illustrating the textual and musical history of this one song. The teacher who desires exact and critically edited information on this subject may find it most easily and most abundantly (and, I may add, *uniquely*) there.†

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*Report on "The Star-Spangled Banner," "Hail Columbia," "America," "Yankee Doodle." Compiled by Oscar George Theodore Sonneck, Chief of the Division of Music (Library of Congress). Washington, Government Printing Office, 1909.

†I recommend the Report specifically for its treatment of this one national song, although the careful work done on the "Hail Columbia" and "Yankee Doodle" make the volume additionally valuable. Elaborate attention is given to both of these. Only five pages are devoted to "America." In respect of this last-mentioned song or anthem, I do not hesitate to dissent from the argumentative portion advocating its use. Its present words make it wholly unacceptable as a "national" anthem save in a very restricted portion of New England and to a still more restricted portion of the inhabitants of that section of our broad country. Much better words have been set to the air, even by Protestant pens.

Both the text and the tune have offered large scope for varied treatment by more or less uncritical pens, and accordingly we have suffered from much misinformation imparted by this kind of writing. In the present paper I do not purpose entering on the questions connected with the history of the text, despite the fact that these are, from the standpoint of our American patriotism, the most interesting to all of us. A sufficient reason for abstaining from such a discussion is that, so far as I know, little of importance has come to light in the four years that have elapsed since the publication of the Report—and what so tedious as a twice-told tale?

In respect of the history of the tune, however, much water has flowed under the bridges in the last four years —much water, but little of it clear. This new matter will also be discussed, no doubt, with ample fulness in the revised edition of the Report. I do not know when to look for the appearance of this volume, as the centenary significance attached to it will become operative only next September; for the gallant defense of Fort McHenry (beginning on Tuesday, 13 September, 1814, and lasting to the early morning of 14 September) gave to Francis Scott Key the occasion and the inspiration for his immortal verse, and it is this verse which will naturally be commemorated during the present year. It is desirable, therefore, to give some correct information here, by way of anticipation, concerning the discussions which have taken place during the past four years on the history and origin of the tune. I say it is desirable to do this here, in order that we may know how to judge rightly of the mistaken thesis and the incorrect information which already have been given wide currency, and which doubtless will receive still greater emphasis during the present year, by our Catholic press. No blame attaches in the remotest way to the press for the natural prominence given to the article in question, however, for it was writ-

ten (very hastily, one may fairly suspect) by an eminent musical antiquary.

Now the Report, whose purchase for our school libraries I venture to recommend, has been seriously impugned by W. H. Grattan Flood, Mus. D., K. S. G., in his article in the excellently edited *Ave Maria* (6 July, 1912), entitled "The Irish Origin of the Tune of 'The Star-Spangled Banner.'"

To understand aright the accusations, let me say that the article contributed by Mr. Frank Kidson, the eminent British musical antiquary, to the revised edition of Grove's *Dictionary of Music* (1908) on the "Star-Spangled Banner," represented the common and concurrent view of scholars that the tune was composed by John Stafford Smith, and the words of the song of "Anacreon in Heaven" (originally sung to the tune) were composed by Ralph Tomlinson—both of these being Englishmen. The date was generally supposed to be about 1770-1771. As late as the year 1909, Dr. Grattan Flood had contended earnestly for all of these points; nay, had declared (in *Church Music,* September, 1909), that it had been "proved conclusively" that Smith was the composer.

Into the course of argument and reasoning by which these results had been arrived at I need not enter here. But one very important fact in all the discussions was that contributed, in 1873, to *Notes and Queries* by Chappell, a notable investigator in the antiquities of music. He found the tune (with the printed statement that it was "harmonized by the Author") in the *Fifth Book of Canzonets,* etc., composed by John Stafford Smith. Chappell says that he did not take the trouble to look up the date of copyright in the records of Stationers' Hall, London, but withal contented himself with the suggestion of a date for the first appearance of the song as between 1770 and 1775, since "John Stafford Smith might well have com-

posed the music between the ages of twenty and twenty-five" (Smith was supposed to have been born in 1750), and a consideration of the copyright law then in force might (for reasons he gives) justify a dating of the song itself back that far. As late as September, 1909, let me repeat, Dr. Flood concurred in the general view.

Now the Report of Mr. Sonneck is dated August, 1909, but the volume probably did not come under the notice of Dr. Flood (who had corresponded with Mr. Sonneck during its preparation, and had offered "Notes" stating Dr. Flood's view that Smith and Tomlinson were the authors and that 1770-1 was the proper date) until (I think) early in the year 1910—at all events, certainly not until after his article had been sent to *Church Music*. In his Report, Mr. Sonneck wrote (p. 18): "In the following pages a combination is attempted of the data, so far as I could verify them in the articles by Chappell and X in the Musical Times with the data in Grove's Dictionary and elsewhere, adding to or deducting from this information the results of a correspondence with such esteemed Britishs authors as Mr. Frank Kidson, Mr. William Barclay Squire, and Mr. W. H. Grattan Flood." It is clear that Mr. Sonneck did not follow Chappell complacently, or any other single authority, but attempted to reach at least an approximate correctness by much reading and wide correspondence with acknowledged authorities. But a highly interesting feature of his Report is his obvious hesitation in accepting the ascription of the tune to Smith ("if he really did compose the tune" are his words). In this point he differed from the authorities all the way down from Chappell to Dr. Flood himself. He also hesitated to accept the assigned date of 1771, speaking of "the *supposed* 1771 sheet," and "*if* it contained Smith's name as composer then all *doubt* as to the original form and to the composer vanishes" (italics mine). In short, he differed with the authorities (and with Dr. Flood) in

respect both of the composer of the tune and of the date.

With this brief history in mind, let us read the following words of Dr. Flood in the *Ave Maria* of 6 July, 1912: "Mr. Sonneck is wrong in following Chappell's view both as regards the composer and the date. He says that John Stafford Smith included the tune in his 'Fifth Book of Canzonets,' published between 1780 and 1790, and that Smith 'probably' composed it about the year 1771." Now, as I have shown, Mr. Sonneck did not follow Chappell's view (which, by the way, was also that of Dr. Flood) either as to composer or as to date. Also, instead of saying that "Smith . . . 'probably' composed it about the year 1771," Mr. Sonneck wrote these words: "Probably Smith composed it, *if he really did compose the tune,* as a song for one voice, and in 'harmonizing' it for several and different voices he felt obliged to wander away from the original. Of course, if the *supposed* 1771 sheet song was a song for one voice, and *if* it contained Smith's name as composer, then all *doubt* as to the original form and to the composer vanishes" (italics mine). What shall we think of Dr. Flood's method of quotation?

A little further on Dr. Flood renews the attack: "It is simply amazing how one writer blindly copies another without taking pains to verify facts. Mr. Sonneck complacently followed Chappell as to the music of 'Anacreon in Heaven.'" All this is mistaken both as to the facts of the case and as to the comment passed by Dr. Flood ("It is simply amazing," etc.), on the asserted facts. Our Catholic press has given so much currency to these wrong assertions (and may still continue doing so) that it was necessary for me to give this plain and, I trust, acceptable warning to my readers. Mr. Sonneck's report on the "Star-Spangled Banner" is a masterpiece of critical sifting of most confused and confusing "authorities."

2. MR. BLAKE'S DISCOVERY.

Chappell did not ascertain the important date of copyright of Smith's Fifth Book of Canzonets, etc. Dr. Flood says that "Chappell and his copyists give the date as "1780 or 1785." Mr. Sonneck—removed from the possibility of search by a thousand leagues of rolling waters —hazarded 1780-1790. Dr. Flood, in *Church Music,* 1909, gave the precise date of 1781. In October, 1910, Mr. John Henry Blake, an American inventor, looked up the copyright records in Stationers' Hall, London, from 1746 down to 1799, and found that Smith had entered copyright that year (8 May). In 1799, then, the Fifth Book was copyrighted. The song had appeared in several musical collections in England, Ireland, Scotland, and America, earlier than that date, and none of these gave the name of Smith as composer. Blake thereupon contended that this silence, coupled with the peculiar phrase "harmonized by the Author," was proof that Smith had not composed the air, arguing that if he had, he would have used the term "composer" instead of "author." Smith died in 1836, the song had appeared before and after 1799 without his name, and therefore he had never "claimed" it as his composition. The whole question of the ascription of the air was once more thrown into the melting pot, in the mind of Mr. Blake, who thought it might be ascribed to America, or to France, or to Ireland.*

*One might suspect that his willingness to award the palm to any one of these three was due to the fact (as he tells his readers in a biographical notice affixed to the binding of his monograph) that his father was of Norman descent, his mother was Ann Murphy, and he was married to the daughter of "a Mayflower descendant." All three strains—French, Irish, American—were related to him very closely. But this is not his reason, for he seems to hesitate: "It requires voices produced only in that climate where the sunlit valleys of Southern France and the plains of Northern Italy meet, to sing it with justice and 'admiration.' That climate which produces voices that draw a salary equal to a small fortune each night they sing." (p. 6). He even thinks it may date back to the times of Richard Coeur de Lion, and finally suggests asking the Sphinx itself to solve the riddle: "Go ask the Sphinx, or the 'Harper' . . . chiseled . . .

In respect of Mr. Blake's contention, let me say briefly that there are very good reasons for rejecting it, and that the certificate of entry of copyright rather supports than undermines the view that Smith really composed the tune of our national song. I give the reasons at length in the December issue of the *Records of the American Catholic Historical Society* (pp. 289-335) and space will not permit me to detail them even summarily here.

A word now as to Mr. Blake. I was informed by a member of the Philadelphia Library Company that no copy of his book was accessible in Philadelphia, but that the New York Public Library possessed a copy. I accordingly traveled thither and found a "presentation copy" (none is for sale—Mr. Blake contenting himself with a propaganda of his views by means of presentation copies to Congressmen, admirals, generals, etc.). Mr. Blake, who invented the "Blake rifle" (which was adopted, he tells his readers, by the American Government during the Spanish-American War), used some enforced leisure in having the tune rearranged and curtailed in range, both at top and at bottom, so as to avoid the unsingable compass which is such a notable obstacle in the way of its general use as a national song. Thus abbreviated in compass and otherwise altered, it was arranged by a competent musician* for voice, for all sorts of instruments, including the organ, for band, and for orchestra. His patriotic purpose was to make the song so easily singable by all classes of people that it might be restored to universal favor and might not be supplanted by "an underground movement to make 'God Save the King' the American National Air."

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in solid flint of his subway tomb, 600 miles up the Nile and 3,500 years ago!" Again, he thinks it may be a folk song; and votes it a "Mystery" of authorship.

*Mr. Blake appears to know little or nothing about the technical side of the musician's art, as he describes wrongly the compass of the air as being "two octaves, or 16 notes"—an error of fact and an error of inference—and also describes wrongly the amount of the curtailment he was guilty of.

I sympathize thoroughly with him in his purpose, but I cannot admire his methods. He changed not only the music, but the words as well, and gave his arrangement the new title of "Our Star-Spangled Banner." He then wrote (18 Nov., 1910) a letter to the Secretaries of War and of the Navy urging official recognition of his venture, saying, *inter alia*: "Can you use your influence to have 'Our Star-Spangled Banner' officially adopted? It can easily and quietly be done, as the Army Regulations are being re-written by a board of officers, and in the paragraph 588 the word 'Our' could be substituted for the word 'The,' making the change quietly and without any fuss. "It is curious that Mr. Blake should print this letter for surely his suggestion was quite as worthy of censure as was that "underground movement" which attempted to replace the song by "America" and which he was valiantly combatting.

Now, in these personal references to Mr. Blake, I have been endeavoring merely to convey to my readers the impression which his collection of *quasi* broadsheets on our national song left upon my own mind as I plodded wearily through them—the impression, namely, that he was over-enthusiastic in his advocacy and that, while due credit must be given him for his discovery of the true date of copyright of an important volume, his conclusions drawn from that discovery may nevertheless be very faulty. If his essays (the first of which was printed in 1910 and the last in 1912) should figure in present-day discussions, we should be apprised beforehand of their character and should have a point of view from which to estimate their value.

This is important; for even Dr. Flood, a veteran musician and historian of music, has been misled by Mr. Blake's enthusiasm into a curious blunder. Mr. Blake came upon another volume of Smith's in an old book store in London. This was Smith's Miscellaneous Col-

lection, published in 1780. Relying on Mr. Blake's account of what he found in that volume, Dr. Flood says in the *Ave Maria* (6 July, p. 20), that Smith "also arranged, in a different volume, another Anacreontic song, and likewise 'God Save the King' and had the audacity to assert that 'the whole was *composed* by John Stafford Smith about the year 1780.'" The implication is that Smith was very deceitful, for everybody knows that "God Save the King" was composed before Smith was born. Mr. Blake was properly scandalized; also Dr. Flood.

I have said that Mr. Blake was properly scandalized at the action of Smith. Perhaps I have not fully understood, however, the thought embodied in his comment. He says that he found the "God Save the King" on page 27 of Smith's Miscellaneous Collection (1780), with the title: "A Canon in Subdiapente, 2 in (one), on a plain Song," and remarks:

> The peculiarity of the heading caught our eyes, and we must admit that the phrase is entirely too technical for our limited vocabulary. We noticed it was a Glee for three voices. Then we read the words: "Si Deus pro nobis, quis contra nos," *repeated ad libitum* by the *first* and *third* voices Then we were electrified to find the intermediate *second* voice roaring gloriously away on our old familiar friend in the King's own English, "God save Great George our King, long live our noble King, God Save the King; Send him victorious, happy and glorious, long to reign over us, God save the King, God save the King." The music is practically that of Dr. John Bull, and quite the same as the music is sung to-day. And this in the year 1780, of which the date is absolutely fixed by the title page and 1780 in bold type on page 2 and on page 34, "Round for 1780," which is directly opposite the Anacreontic, page 35.
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> Verily this man Smith was a Wonder—he was determined to get on record in the National Anthem of America, whichever of the two is finally chosen.
>
> He composed a "Glee" on "God Save the King" 175 years after the original music was written by Dr. John Bull. He composed a "Glee" on "To Anacreon in Heaven" 21 years after that MYSTERY appeared in print in 1778. In the year 1780 he published a book of his compositions, one of which was an "Anacreontic," yet all his long life of 86 years he never claimed composition of "To Anacreon in Heaven."
>
> However, his English friends save him the trouble, and consequently claim he was the composer of the original music of "The Star-Spangled

Banner," and also of "God Save the King." They say read his *title pages.* Yes, read them! "They are hoist with their own petard." It is not necessary to descend to vulgarity, but simply to say that Smith confined himself to the *deliberate legal truth!*

The last-quoted sentence seems to imply that Smith, in confining himself "to the deliberate legal truth," just escaped asserting a deliberate moral lie. Mr. Blake is not to be censured very heavily for his misapprehension, for he confesses generously that the title was too technical for him to understand. In describing what he actually saw, nevertheless, he makes clear enough to a non-technical reader of musical history what the title itself would convey to a musician, namely, that Smith was merely taking the melody of a well-known song and was constructing a "canon" upon it.*

Readers of musical history are aware that the practice of building an elaborate structure of counterpoint around some popular melody was common amongst even Church musicians. In the 15th and 16th centuries some Masses, and even one by Palestrina, were constructed upon, and named from, the old French *chanson* entitled *L'Homme Armé.* Musical ingenuity that ran to scarcely credible intricacy was thus exercised. It was not an unknown thing for even the words of worldly songs to be incorporated with their melodies and to run side by side with the liturgical texts sung by the voices in counterpoint.

Smith simply imitated both these features by choosing a popular air and having its words ("God Save Great George our King") printed and sung with the Latin words of the Vulgate text of St. Paul (Rom. viii, 31): "Si Deus pro nobis, quis contra nos?" The prayerful thought and the general sense of the words of "God Save

*A canon is the strictest form of imitation in music. For instance, two voices sing, at some interval apart both in time and space, the same melody. Smith's *Canon in Subdiapente, 2 in 1* made the interval a fourth (*subdiapente*). It was a "strict canon," the "2 in 1" meaning that the voices sang the same melody exactly. In a "free canon," some variation is allowed. If the imitating voice enters upon the same degree of the scale as the original voice or "subject," the composition is called a "Round." Mr. Blake refers to Smith's "Round for 1780."

the King" found an appropriate echo in the words of St. Paul; but it may also be that Smith's attention was drawn to this particular text of St. Paul by the exquisite use of it made by Handel in his *Messiah,* in the air "If God be for us, who can be against us?"

It is therefore clear that Smith followed excellent precedent in building his canon around a popular anthem; and it is also clear that he excellently departed from the bad precedent of mingling profane with religious words. He ought to be complimented by Dr. Flood, rather than suffer the charge of deceitful practices. Similarly, Gounod did not intend to steal Bach's work, or to deceive anybody, when he chose Bach's famous First Prelude as the accompaniment for his exquisite *Ave Maria.* It was not a *"canon"* he constructed, indeed; it was simply a musical *tour de force.* He need not have mentioned Bach—for every musician could have recognized the Prelude. But a canon based on an air known to everybody is even more self-explanatory.

Mr. Blake thinks "this man Smith was a Wonder." He was a good musician, no doubt; but he was very far from being a "wonder," either for originality of conception (for he merely followed extensive precedent) or for contrapuntal ability (Dr. Flood styles him a "fourth-rate musician"—why, I cannot surmise, except possibly because Smith's name has been associated with the composition of an air which Dr. Flood would now ascribe to the (doubtless) immeasurably greater genius of O'Carolan).

In the last-quoted paragraph, Mr. Blake declares that the English friends of Smith "claim" him as composer of the air of "God Save the King." I am not aware of this, and I think him mistaken through a misapprehension created by his hasty looking over of some seven song books which he says he purchased in New York, and in none of which is "God Save the King" given, while "Rule, Britannia" is given as England's national an-

them. The implication is that Americans are studiously kept from the knowledge that "America" is really a "Monarchial" British anthem. In these seven books, I suppose (Mr. Blake does not name them), he saw "Smith" assigned as author of "America," and so, very naturally, got two gentlemen of that most uncommon name thoroughly mixed. John Stafford Smith was an English musician, generally reputed as having been born in 1750; and the Rev. Samuel F. Smith was the American (born in 1808) who composed the words of our national anthem "America." No one at present really knows who composed the air of "America," and therefore the composer of the *words* is named in connection with the anthem. In his consuming zeal against "America," all Smiths may have looked alike to Mr. Blake; for "America" stands in the way of the one issue for which he was working so strenuously, namely, the official adoption of "The Star-Spangled Banner" (or, rather, "Our Star-Spangled Banner"—for thus Mr. Blake would have the title and wording changed) as our national anthem, to the exclusion of "America." Frankly, I am with him in desiring this result, but I am nevertheless trying meanwhile to keep a reasonable head on my shoulders.

3. DR. FLOOD'S THEORY.

Somewhere in his slim volume Mr. Blake remarks that "W. H. Grattan Flood in a letter written before our exposé rejects Smith as the composer." In the *Ave Maria* Dr. Flood goes far beyond this, and has "no hesitation" in claiming the tune (and the words also) as of Irish origin, and implies that the tune was probably composed by O'Carolan, the "last of the Bards" as he is sometimes admiringly styled.

With respect to the authorship of the words, Mr. Kidson (in a letter of 23 October, 1910, to Mr. Blake) declares that Tomlinson's name "as author of the words

is attached to dozens of contemporary copies." In the face of this evidence, it seems rather novel to maintain that the words are of Irish origin and that Tomlinson merely altered them slightly. But Dr. Flood simply makes his claim and offers not the slightest shred of argument for it. He also declares that the words of the song "evidently emanated from Ireland about the year 1765" —and, again, rests content with making the bare assertion. Perhaps the brevity (2 pages) and popular style of his article did not seem to him to demand reference or proofs.

With respect to the authorship of the tune, Dr. Flood again simply says that he has "no hesitation" in claiming it as of Irish origin. No pretence of objectively proving anything is made.

Dr. Flood does, however, invite his readers to test his assertion that the air of "To Anacreon in Heaven" has "all the characteristics" of O'Carolan's air entitled "Bumpers, Squire Jones." I have made this test in the *Record of the American Catholic Historical Society* for December, 1913, with elaborate detail such as can not be even summarily repeated in this place. Perhaps my readers will take my word for it that the two melodies disagree in almost every point that will bear comparison; that they differ in rhythm, phrasing, spirit, length, beginning, ending, and melodic movement between these extremes. Meanwhile, I do not deny the possibility of an Irish, or even a Carolanian, origin of the tune; but Dr. Flood fails to establish it.

I have already shown how poor a guide Dr. Flood is to the really excellent work of Mr. Sonneck on the history of the "Star-Spangled Banner;" for he discredits and implicitly decries that work. I can only hope that his startling misinformation concerning it will not keep my readers from making its closer acquaintance. The truth of the matter is that Dr. Flood's article can simply darken counsel. In palliation of its tone, however, I de-

sire to add that it bears the appearance of hasty writing.

Despite the prominence of the writer and the bizarre character of his thesis, I believe that his article did not receive much notice in the press, whether Catholic or secular. A plausible reason for this might be found in the fact that, while the *Ave Maria* maintains an admirably high level of literary artistry, its main purpose is devotional; and this characteristic, expressed in its devotional title, may have kept the article hidden from the active interest of the editors of other periodicals. It is a curious fact that the article escaped the notice even of the one person in America who was the most interested of all people in the subject treated there, and whose own work in this field of history was not correctly represented.

Very recently, however, the article was brought into the limelight of public notice by an unforeseen occurrence. The German Catholic Central Verein, assembled last August at Buffalo, voted a resolution rejecting "America" and extolling "The Star-Spangled Banner." Some secular papers ridiculed the resolution. Hereupon the attempted humor of a secular contemporary was gently rebuked by a writer in *America* (New York, 16 August) who recalled Dr. Flood's thesis and presented it in a summary from which other Catholic papers promptly copied. How many of these did this, I do not know; but I know that their range extended from the Atlantic Coast to the Pacific. It is therefore highly probable that Catholic readers generally now pin their faith in the Irish origin of the air and of the words to the assertions of Dr. Flood, although these are not supported by references or by valid arguments. A legend may thus grow up, which it will be easier to repeat than to defend. I should not be pleased to learn that any Catholic teacher or orator had been caught in the meshes of that legend.

H. T. HENRY.

Philadelphia, Pa.

AN INTERNATIONAL MOVEMENT FOR HOME EDUCATION

In many countries the feeling is growing that over-emphasis has been laid upon the educational process as conducted in the school, with a corresponding neglect of the educational activities of the home.

The school is supported by society for the express purpose of ministering to the educational needs of children and it cannot perform this function too well, but this obvious truth furnishes no justification whatever for the neglect of the educational duties of parents towards their children. The responsibility for the child's education rests in the first place upon the parents and, while they may delegate this work in part to other agencies, they never can avoid the responsibility of over-seeing the child's education and of contributing to it in proper measure.

In spite of occasional exceptions, the family exercises, for good or ill, a preponderating influence on the education of the child. To begin with, the home environment exerts a far more potent influence than that of the school. Even if it be granted that the educational process is actively continued during the first twenty years of the pupil's life, it will be seen that less than one-fifth of the time is, on the average, spent in school, and, when the child leaves the school, at the age of fourteen, as happens in the majority of cases, the proportion of time spent in the school is still less.

The first six years of the child's life are spent exclusively in the home, and even during the so-called school years the child seldom spends more than twenty-five to thirty hours a week in school, and the school year is only

from thirty-six to forty weeks out of the fifty-two. Allowing nine hours each day for sleep, there remains, 5,460 waking hours in the year. And if five full hours a day during full forty weeks were spent in school, it would amount to only one thousand hours in the year, thus leaving 4,460 hours to be influenced by other agencies, for which the home is directly responsible.

In spite of all this, attention is directed almost exclusively to the educational work of the school. Laws are enacted and public and private resources are drawn upon in its behalf as if the school were the sole educational agency. Nevertheless, it is very far from being the only source of instruction for the child.

It would probably astonish the average citizen were he to learn the quantity and importance, from an educational standpoint, of what the child learns outside of the school.

It is rightly insisted upon that those who enter the teaching profession shall be properly trained for their work; that they shall be familiar with the advances made in the educational sciences, but should we not demand, with at least equal right, that those who take upon themselves the responsibility of bringing children into the world should learn how to bring them up?

There is, in fact, a growing realization that real educational progress cannot be attained by devoting attention exclusively to the school. The light of science must penetrate the home no less than the school. Educational ideals must find their place in the home if the family is to survive.

Indeed, there is a growing consciousness discernible throughout the civilized world that the school and the home must unite in the study of current educational problems. The societies for the study of education, physical, intellectual and moral, are becoming more numerous every day. These societies serve to call the attention of both parents and teachers to the results ob-

tained from the scientific study of child nature and they endeavor to point out ways in which the character of youth should be formed no less than to indicate the lines to be followed in developing the child's aesthetic and moral nature. In particular there is observable in these organizations an attempt to draw the home and the school into closer cooperation.

The Parents National Educational Union, a society for the popularization of the practical and pedagogical sciences in Englnd, has, up to the present, held seventeen national congresses.

In many cities of the United States, during the last few decades, there have sprung up associations of this kind, under the names of Mothers' Unions, Mothers' Clubs, School Unions, etc., nor have these local societies remained isolated in their efforts. They have in many instances formed state unions and the work of the National Congress of Mothers is too well known to our readers to call for comment here.

In Germany these parents reunions (*Elternabende*) render great services to the cause of education. There are, moreover, very influential educational associations in the country which deal more or less directly with the home aspects of educational problems.

In France the movement is also making itself felt, particularly among the female portion of the population.

In Bengium the "*League de l'éducation familiale,*" founded in 1899, has a very large membership. It organizes lecture courses, publishes popular educational brochures, and conducts "*La Revue de l'éducation familiale.* This excellent review has a good circulation at home and abroad. It has published in its columns many valuable pedagogical studies, and its avowed aim is to initiate parents into the rational exercise of their primal duty as educators. The lecture courses organized by the League have been well attended, and accounts of the work done have regularly found a place in the public press.

The League is at present concentrating its efforts upon the formation of educational societies or circles among parents. The instruction given in these circles is systematic.

During the past three years the League has given diplomas in home education to such as have passed a satisfactory examination and desire to devote themselves to the training of infants in the home. As a result of this movement there have been established many courses of instruction on maternal pedagogy for young women.

This movement has given rise to many international congresses dealing with educational problems, such as school hygiene, moral and religious instruction, etc.

The movement for home education seems destined to receive a considerable access of strength from the philanthropic tendencies of the day. Abnormal infants have caught the popular fancy and they are calling forth a great deal of effort along economic, medical, and pedagogical lines. The interest of the philanthropically inclined is also extended to the class of unfortunate children who need public protection and support, such as orphans, foundlings, etc.

As was to be expected, the study of the conditions surrounding these several groups of children has tended to emphasize the resources of home education. In the cases of the orphan and the foundling, we are brought face to face with the results inevitably following from the absence of the home environment, and in the case of the backward and defective children we are finding more and more that the relief must come in great part from the home, whether we look to prevention or to cure.

The Belgian National League for home Education organized in Liége in 1905 the first International Congress for Home Education (*Congrès international d'Education familiale*) under the patronage of the Belgian government. More than twelve hundred responses to the call for the congress were received. Twenty foreign govern-

ments were represented. More than two hundred and fifty specialists sent in reports. The international committees were organized in two sections. At the general assembly the delegates sent from the Parent Unions of England proposed to federate all societies of parents and educators. The delegation from the Grand Duchy of Luxembourg proposed to establish a bond between future congresses. This proposition resulted in the organization of the International Commission, and the various countries were notified through diplomatic channels of the establishment of the commission.

The second International Congress for Home Education was held in Milan under the patronage of the King of Italy and was not less successful in its work than the first.

The third International Congress for Home Education was held in Brussels under the patronage of her majesty the Queen of Belgium. The congress represented a membership of more than three thousand, which included official representations from twenty-five governments.

The fourth International Congress for Home Education will be held in Philadelphia in September, 1914, under the patronage of Mrs. Woodrow Wilson as honorary president.

From the sociological and humanitarian points of view, the importance of this congress for home education will be at once recognized. If any real progress is to be made towards ameliorating the evils of which the children of our day suffer, the beginning must be made in the home.

The discouraging results generally following upon the educational efforts of the members of the home group are due, for the most part, to the fact that they are put forth at too late a period in the child's life. No effort is made until the evil has reached such an aggravated form that cure is well nigh impossible. Here, as else-

where, it is not cure but prevention that is needed. A little enlightened care on the part of parents would save the children from contracting indolent and vicious habits. Moreover, the cause of mental arrest could, in most cases, be removed by the parents if the matter were attended to in time. In any case, the intelligent co-operation of home and school is necessary for the proper education of all children, but it is especially needed in cases where defective tendencies manifest themselves.

It is coming to be generally recognized that all who endeavor to improve education must begin with the family. The congresses for home education appeal to all who are well disposed no matter what individual opinions may be as to suitable methods. In the school the educational process is governed, very largely, by public legislation, but in the home there can be no question of legal control of the educational methods employed. Here private initiative holds the first place, but the intelligent parent will find in the discussions of the congress many suggestions which will prove helpful to them in the attainment of their ideal in the matter of the home educatoin of their children.

The scope of the International Commission for home education and the constitution of its bureau is set forth in article 2 of its constitutions, according to which the following are the chief aims of the commission:

a) To promote international and national congresses for home education along the organic lines of the first of these congresses, to collaborate in their organization, and to bring them into harmonious relations with each other.

b) To endeavor to bring about the realization of the views adopted by these congresses.

c) To federate parent unions, leagues for home education, committees of study, educational associations, etc., throughout the different countries represented in the league.

d) To assemble all the documents bearing upon home education.

e) To spread in all countries the notion of home education among parents.

The commission is made up of five member from each country. It is an institution of private initiative.

The members of the commission are appointed by the International Congress of Home Education, which is organized by the commission and under its patronage.

The commission possesses a permanent bureau consisting of national delegates and of delegates from societies aggregated by the commission.

The officers of the bureau are a president, three vice-presidents, a secretary-treasurer general, three assistant secretaries-general, and a librarian archivist.

The Duchess of Vendome, sister of the King of Belgium, has accepted the position of president.

To expedite the current work of the bureau, the following officers were appointed:

M. Delvaux de Fenffe, Governor of the Province of Liége, acting President,

M. De Vuyst, Director-general of Agriculture, founder of the League for Home Education, Vice-President.

M. Pien, Secretary-General.

For reports of the proceedings of the International Congresses of Home Education, address the Secretary, 14 rue Victor Lefèvre, Bruxelles, Belges.

Catholic parents are deeply interested in whatever concerns the welfare of their children. In this they do not yield to the members of any other denomination. It was from this deep and abiding Catholic interest that the international movement for the betterment of home education, which we are here outlining, took its origin, and up to the present time Catholic interest has manifested itself in every phase of the work. The chief object of the congresses is to attract the attention of parents and

to point out to them the means which may be employed to safe-guard our children from the many evils of the times.

While the welfare of the children is the express aim of the movement for the teaching of sex hygiene in the school, and for the promotion of eugenics, the methods proposed are far less in accord with Catholic principles and Catholic feeling than the methods outlined by the International Congress for Home Education. Any one familiar with the doctrine and practice of the Catholic Church will find no difficulty in understanding the reluctance of Catholics to enter into any of these movements, but this very reluctance should lead intelligent and public-spirited Catholics to take an active interest in the movement for home education. In this way they give evidence of their public spirit and of their interest in the children and in social welfare without doing violence to their conscience. Moreover, if Catholics fail to correct abuses, which are all to prevalent in the homes today, through the employment of legitimate means, they must be prepared for the invasion of the home by the apostles of movements much less to their taste.

What is needed amongst us is an active campaign to arouse the interest of Catholic parents in their educational duties towards their children. The International Congress of Home Education to be held in Philadelphia next September should be of the greatest assistance to us in this work. The Review will supply information concerning the Congress and brief accounts of the work to be accomplished, with abstracts of papers, etc., but the Review will not rest content with placing before its readers the work of this Congress. It hopes to reach the abiding interests of Catholic parents throughout the English-speaking world in the problems of modern education and in the methods of the day. It will provide a forum for the discussion of topics of interest to parents

who are actively engaged in the task of bringing up a family. In this work the REVIEW needs the active and intelligent cooperation of every one of its readers. If each reader of the REVIEW will do no more to help on the work than to secure an additional reader among the parents of his acquaintance, he will have at least accomplished something towards the solution of our problem.

THOMAS EDWARD SHIELDS.

THE EDUCATIONAL VALUE OF MUSIC *

Musical worship, as we have seen, had ever been offered to God in His Church; but up to this time it had not acquired that unity, that stability and excellence which were reserved for Pope Gregory to effect, by presenting a system so simple, yet so well suited to exalted purposes, that all previous systems were, in a comparatively short time, almost everywhere superseded.[109]

THE WORK OF POPE GREGORY THE GREAT

Gregory the Great was descended from a wealthy Roman family. Although much honored by the world, he loved retirement and spent considerable time during his early life as a monk in one of the monasteries which he had founded. At the time of the death of Pope Pelagius II many calamities threatened the Church. People and clergy turned toward Gregory, whose strong character and splendid abilities were well known in spite of his seclusion, as the one best fitted to govern the Church.

He earnestly begged to be allowed to forego the honor, and even petitioned the Emperor not to confirm him. While he awaited the result, the time was spent preaching penance to the people. A procession of clergy and laity, consisting of seven divisions, starting from different churches, wended its way through the streets of Rome to the Basilica of St. Maria Maggiora, singing the Litany as it went. From this Litany the Processional Antiphon "Deprecamur Te Domini," which St. Augus-

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* A thesis submitted to the faculty of Teachers College of the Catholic University of America in partial fulfillment of the requirements for the degree, Master of Arts.

[109] Cf. Renehan, History of Music, pp. 78-79.

tine's company sang on entering Canterbury, is probably taken. His entreaties were useless, and Sept. 3, 590, he was crowned Pope. Weak and infirm, this poor monk was apparently a very feeble instrument in God's hands; this fact only proves the more that the wonders which were accomplished were the work of Providence alone. Here, of course, it is only our purpose to see what things he has done for music.[110]

He earnestly desired to improve the music and the liturgical books of the Church. To accomplish this, he enlarged the Missal published by Pope Gelasius I, a century before, and at the same time he prepared that collection and system of Sacred Song known as Gregorian Chant.[111] The terms "Cantus Planus" and "Cantus Choralis," signifying, respectively, the even-measured flow of the melody, and that it was to be sung by the chorus or congregation, was applied to this chant.[112]

"Ecclesiastical writers seem unanimous in allowing that it was the learned and active Pope Gregory the Great who collected the musical fragments of such ancient hymns and psalms as the first fathers of the church had approved and recommended to the primitive Christians; and that he selected, methodized, and arranged them in the order which was long continued at Rome, and soon adopted by the chief part of the western church."[113]

After citing certain prayers and hymns which have been attributed to Pope Gregory, Sir John Hawkins states that some assert that this Pontiff adapted the Responsaria to the Lessons and Gospels, that the invention of the staff has even been claimed for him. He admits that a division of opinion exists about these matters; "but the merit of substituting the Roman letters in the room of the Greek characters, the reformation of

[110]Cf. Wyatt, St. Gregory and the Gregorian Music, pp. 5-8.
[111]Cf. Renehan, History of Music, p. 80.
[112]Cf. Naumann, History of Music, p. 184.
[113]Cf. Burney, History of Music, pp. 15-16.

the antiphonary, the foundation and endowment of Seminaries for the study of music and the introduction of four additional tones, are certainly his due; and these are the chief particulars which historians have insisted on, to show Gregory's affection for music.''[114]

A comparison of the most ancient manuscripts of what is known as Ambrosian chant with the Gregorian antiphoner shows that the framework of a number of melodies in both chants is the same, but the details and embellishments differ. The long neumes which occur so often in the former are due to Greek influence. The Ambrosian melodies are at times very bare and again they are exceedingly florid. In general, the Gregorian seem better balanced.[115]

All the chants of St. Ambrose were composed in some one of the four ''authentic'' modes previously mentioned. In order to avoid the too frequent repetition of the same class of airs in the collection which he formed, and also wishing to provide for the expression of sentiments of Christian piety which the old chants could not convey, St. Gregory increased the number of modes to eight. In using this term it is well to note the difference of signification in ancient and in modern music. In the latter a change merely alters the pitch of the tune, but imparts no special variety to the air; in the former the mode did not essentially alter the pitch, but greatly changed the construction of the piece. The difference in those early days was rather that distinction which we perceive between a major and a minor strain, that is occasioned by the position of the semitones. Imagine four such classes and we have a true but an inadequate idea of the Ambrosian modes; if we conceive eight of them, all differing in the relative position of the semitones, we can somewhat appreciate the wonderful op-

[114]Hawkins, History of Music, p. 347.
[115]Cf. Wyatt, St. Gregory and the Gregorian Music, p. 33.

portunity of expression afforded by Pope Gregory's addition.[116]

St. Ambrose, as has been mentioned, based his music upon that of the Greeks; as the latter's system of notation was very complicated, Gregory conferred a great benefit upon the science by using a simpler method of indicating the tones desired. Instead of the staff used by us, he employed the first seven letters of the familiar alphabet, placing each letter directly over the syllable to which it belonged. Capitals indicated the first octave; small letters, the second; and the latter were doubled for the third. Speaking of this improvement in the notation, Dr. Burney says: "It seems, therefore, certain at least that the Roman letters were not used as musical characters during the time of Boethius, in whose Treatise no traces of them are to be found; but that such a notation had been adopted between the time of this author and St. Gregory, who, according to the unanimous suffrage of posterior writers on the subject of Ecclesiastical Chanting, reduced their number from fifteen to seven; which, by being repeated in three different forms, furnished a notation for three octaves; the gravest of which he expresses by capitals, the mean by minuscles, and the highest by double letters."[117]

John the Deacon published a life of Gregory the Great in 872. The following passage of the work is of special interest. "In the house of the Lord, like a most wise Solomon, knowing the compunction which the sweetness of music inspires, he compiled for the sake of the singers the collection called 'Antiphoner,' which is of so great usefulness. He founded also the School of Singers who to this day perform the sacred chant in the Holy Roman Church according to instructions received from him. He assigned to it several estates, and had two houses built for it, one situated at the foot of the steps of the Church

[116]Cf. Renehan, History of Music, pp. 80-82.
[117]Burney, History of Music, pp. 31-32.

of the Apostle St. Peter, the other in the neighborhood of the buildings of the patriarchal palace of the Lateran. There to-day are still shown the couch on which he reposed while giving his singing lessons; and the whip with which he threatened the boys is still preserved and venerated as a relic, as well as his authentic Antiphoner. By a clause inserted in his deed of gift, he laid down under pain of anathema that these estates should be divided between the two portions of the School in payment for the daily service."[118]

The superior of the "Schola Cantorum" was called Primicerius or Precentor; he ranked very high among the dignitaries of the Church, and was constituted head of the clergy. The students, who were known as Pealmists or Paraphonistae, assisted in the chanting in the Pope's chapel; those who displayed the most marked proficiency were promoted to be Chamberlains to the Sepulchers; from this latter class seven subdeacons were chosen who took part in the Masses, and solemn functions in which the Holy Father officiated. Every encouragement was offered to promote proficiency in this school, and excellence attained here, when united with solid piety, was always a strong recommendation for ecclesiastical preferment.[119]

The foundation of this school produced two great effects; a standard of the performance of the chant was established and the spread of the Gregorian reform was promoted. We must bear in mind that books were scarce, that musical notation was defective. The Director of the choir had his manuscript from which he taught; the chief singer also sang his solos from his book; but the other students were obliged to learn the melodies by heart. Not only was the correct version of the chant

[118]Wyatt, St. Gregory and the Gregorian Music, p. 12. "In domo Domini, more sapientissimi Salomonis, propter musicae compunctionem dulcedinis, antiphonarium centonem cantorum studiosissimus nimis utiliter compilavit. Scholam quoque cantorum," etc. Patr. Lat., LXXV. c. 90.

[119]Cf. Renehan, History of Music, pp. 85-86.

taught here, but the exact tradition of the proper method of the performance was preserved. Most of the Popes of the seventh century were connected in some way with this institution, and many of them proceeded from it.[120]

The question as to whether Pope Gregory carried out the work alone or whether it was done by others under his direction, has arisen. "The skilled musicians belonging to this School may have helped to carry out the reform under Gregory's direction. But no tradition appears to have been preserved to that effect, and the unity and uniform characteristics seem to point to the work of one genius even in the smallest details; and the characteristics there displayed seem to fit in with what we know from other sources of his character, in his writings and in his actions.[121]

The importance of the Roman Chant School in the history of Christian education is readily seen. It may be regarded as the mother of those grand liturgical schools which spread themselves over all Europe, and whose erection in any country marked the introduction or the revival of learning. Henceforth, in every school, Grammar and the Cantus are to take their places side by side and are ever to be two essentials in the curriculum. Up to this time Christian learning has been colored by the civilization of pagan growth, but now, though scholars do not abandon Virgil, the Holy Scriptures and the Liturgy of the Church are to become all to Christian Europe that the profane poets were to the ancient world. [122]

Many schools of music modeled upon the Schola Cantorum were founded in various parts of Europe. The teaching of this subject was never confined to the taste, piety, and knowledge of lay professors; but priests, abbots, and even bishops reserved this very honorable office for themselves. Popes and emperors, in a few

[120]Cf. Wyatt, St. Gregory and the Gregorian Music, pp. 34-35.
[121]Ibid., p. 35.
[122]Cf. Drane, Christian Schools and Scholars, p. 89.

cases, imitated the example of Pope Gregory in the matter of personal instruction and supervision. To illustrate the great interest taken in the propagation of music, a few foundations may be cited. St. Augustine founded a school at Canterbury for the education of youths in music and other sciences, 601 A. D. St. Adan, St. Colman, St. Finan, and a number of other Irishmen opened schools for higher studies, among which music was numbered, at Lindisfarne, at the request of King Oswald. St. Wilfrid, Archbishop of York, studied Music at Rome and taught it in England. In 660, Pope Vitalian permitted certain monks of Rome to teach Gregorian Chant in Brittainy. John, Abbot of St. Martin's at Rome and archchanter of St. Peter's, was sent to England as professor of Gregorian Chant by Pope Agatho, upon the request of St. Benedict Biscop, 678. The Abbot was invested with legatine authority over the whole kingdom. At the request of the Emperor Pepin, two delegates were sent by Pope Paul I in 758 to instruct the Francs in it. As a result, Pepin remodeled the Gallic services upon the Roman method, at Paris and at Metz. Boniface introduced the Roman ritual into Fulda in 744, and probably also into St. Gaul in Switzerland.[123]

As Gregorian Chant became generally diffused, it seems impossible that alterations, due to taste, language, and refinement, should not creep in. To remedy this, we find constant anxious applications being made to Rome for teachers who had received a thorough training in the Roman School. John the Deacon expressly charges the French and Germans with corrupting the sweetness of the Roman modulation, attributing the evil partly to the asperity and loudness of their voices and partly to their levity of mind.[124]

St. Gregory lived at a time when the civilization and

[123]Cf. Renehan, History of Music, pp. 90-91; Naumann, History of Music, p. 193.

learning of the old empire were rapidly passing away; a new era had dawned in which the most beautiful of pagan antiquity meant nothing to the uncouth Goth and savage Lombard, whom One alone was to tame and to hold a willing captive. "Heart, will, imagination, and understanding, all found their teacher in the Church of the Living God. . . . Her Liturgy became the class-book of the barbaric races; it was to them all, and far more than all, that Homer or Ossian had been to the children of a darker age. What wonder, then, that the study of its musical language should be erected by them into a liberal art, and that those who were receiving their civilization from the Rome, not of the Caesars, but of the Popes, should welcome among them the teachers of the Roman music with as great enthusiasm as ever Florence in the fifteenth century welcomed her professors of Greek?[125]

The immense debt which the world owed to Pope Gregory the Great seems to have been universally admitted until the latter part of the seventeenth century. That he reformed the plain chant, compiled an antiphonary, established a Song School, improved the system of musical notation, and increased the number of modes from four to eight, was not questioned until 1675, when Pierre Gussanville brought out an edition of Gregory's works, in which he threw doubts upon the tradition that it was this Pontiff who had reformed the Plain Chant. He was followed in 1729 by George, Baron d'Eckhart, who advanced the theory that it was Gregory II., and not Gregory I, who had done the work. In 1772, at Venice, Gallicciolli published a new edition of Gregory's works in which the arguments of Eckhart were brought up. Nothing further was heard of the matter until 1882, when some speakers at the Congress of Arezzo reproduced the doubts of Eckhart and Gallicciolli. This

[124]Cf. Renehan, History of Music, p. 92.
[125]Drane, Christian Schools and Scholars, p. 88.

did not attract much attention at that time, but the question was again brought up in 1890 by M. Gevaert in a lecture before the Academie and the king of Belgium. He proposes a theory of his own. While the early doubters had argued the question from a purely historical standpoint, Gevaert emphasized the musical side of the question. He wishes to substitute Pope Gregory II. or Gregory III. for Gregory I. The traditional view has been upheld against him by Dom Morin, Dr. Peter Wagner, and Rev. W. H. Frere.[126]

Some of the objections alleged to prove that Gregory I. did not do the important things usually attributed to him are, that in his very voluminous correspondence there is no mention made of any such work; no contemporary records, no epitaph or panegyric of this illustrious man touches upon the subject; the assertions of John the Deacon are not confirmed by any anterior document; Isidore of Seville, and the venerable Bede in the next century, who were both very much interested in the Liturgical Chant and who wrote upon it, do not make any mention of this Pontiff.[127]

In considering these objections, we must remember that when Gregory undertook the reform of the liturgical books, he had in view, at first, only the Papal Chapel, and the churches of Rome which were directly under his supervision. The importation of these reforms into England during the time of St. Augustine, and the pressure brought to bear by Pepin and Charlemagne to introduce them into the Frankish Empire two hundred years later, gave an impetus to their universal use. In Italy it came about gradually through the insistence of such Popes as Leo IV. and Stephen X. that the Gregorian supplanted the chants which had been in use in earlier times. Again, one would scarcely expect chroniclers to

[126]Cf. Wyatt, St. Gregory and the Gregorian Music, pp. 11-12.
[127]Cf. Dickinson, Music in the History of the Western Church, p. 108.

lay stress on the origin of Roman books in the lifetime of contemporaries and disciples of the Pope, when they had introduced the chant direct from Rome; this would be taken as a matter of course. Who at that time would have suspected the greatness of Gregory's work? He set himself the task of collecting, organizing, fixing; only time could show that his work was to be permanent. The real extent of what he did appeared after centuries, when what he had accomplished passed on from generation to generation.[128]

As to contemporary records, let us weigh the fact that the sources of the seventh century give us very little light on the history of St. Gregory; in fact, there is scarcely anything mentioned which would justify his being surnamed "the Great." One of the most striking events of his reign was his sending St. Augustine to England; yet it is only mentioned by one chronicler, the Continuator of Prosper.[129] Is it very surprising, then, that the recasting of the liturgical books for the use of the Church at Rome, since it was a matter of much less importance, should be passed over in silence? "Other popes and prelates had laboured before him at the same work, and indeed the very name of Centon, which is given to his *Antiphonary,* shows that it was a compilation of those ancient melodies which passed from the Temple to the Church, and which may be traced through St. Mark at Alexandria, and through St. Ignatius at Antioch, up to St. Peter himself.[130]

From the extract from the life of Pope Gregory, written by John the Deacon, 872, which has been quoted, it is evident that at that date Gregory I was looked upon as the compiler of the Antiphoner. The use of the expression "cento"—"antiphonarum centonem compilavit"—gives the tradition the appearance of having an historical

[128]Cf. Wyatt, St. Gregory and the Gregorian Music, pp. 24-25.
[129]Cf. Morin, *Les Véritables Origines du Chant Grégorien,* p. 39
[130]Drane, Christian Schools and Scholars, pp. 85-86.
[131]Cf. Wagner, *Origine et Développement du Chant Liturgique,* p. 198.

character; were his biographer the great romancer which he has, at times, been accused of being by those opposed to the tradition, he would, without doubt, have claimed for Gregory much more than merely compiling an antiphonary.[131] At this time the Schola Cantorum undoubtedly regarded Gregory the Great as its founder, which is an important point, for such a tradition would surely be preserved by a great institution of this kind.

There were many earlier references to Gregory's work; a few may be cited. Egbert, Archbishop of York, 732-766, received the pallium from Pope Gregory III. Born about 678, he was a disciple and friend of Bede and the teacher of Alcuin. While occupying the above see, he composed a work addressed to his brother bishops entitled, "De Institutione Catholica." The following extracts from it refer to the Ember-day fasts.[132]

"Nos autem in Ecclesia Anglorum idem primi mensis ieiunium ut noster didaecalus Beatus Gregorius, in suo antiphonario et missali libro, per paedagogum nostrum beatum Augustinum transmisit ordinatum et rescriptum indifferenter de prima hebdomada quadragesima servamus.[133]

"Hoc autem ieiunium idem beatus Gregorius per praefatum legatum, in antiphonario suo et missali, in plena hebdomada post Pentecosten, Anglorum Ecclesiae celebrandum destinavit. Quod non solum nostra testantur antiphonaria; sed et ipsa quae cum missalibus suis conspeximus apud apostolorum Petri et Pauli limina."[134]

St. Aldhelm, 709, Pope Adrian I., 772-795, Alcuin,[135] and many others certainly credited this compilation as the work of Gregory the Great.[136]

Pope Leo IV. (847-855) in a letter to Honoratus, about of a monastery near Rome, speaks of the Gregorian chant

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[132]Cf. Morin, *Les Véritables Origines du Chant Grégorien*, pp. 31-32.
[133]Patr. Lat., LXXXIX. 441.
[134]Ibid.
[135]Cf. Patr. Lat., CI. 226 seq.
[136]Cf. Wogner, *Origine et Développement du Chant Liturgique*, p. 191.

as a matter beyond doubt. He blames the abbot for not accepting the chant provided by Pope Gregory and adopted almost everywhere, and also for not following the rite fixed by this saint, in other liturgical matters. In this letter the tradition of the Apostolic See is recorded and Leo IV. threatens the Abbot with excommunication if he calls it in question. This testimony alone suffices to establish the tradition as an historic fact.[137]

Amalarius of Metz (815-835), is a weighty authority on this question. Without doubt he had much to do in the fusion of the Gallican with the Gregorian and Gelasian liturgy, which union forms the substance of our present Roman liturgy. He had traveled extensively and had been in Rome. The following extract taken from his *De Divinis Officiis,* is quoted by Wyatt. "In the time of St. Bennet the whole order of psalmody had not yet been fixed with precision in the *Psalter* and the *Antiphoner*: it was the incomparable Pope Gregory of holy memory, himself a zealous observer of the rule of St. Bennet and an imitator of his monastic perfection, who afterwards regulated the arrangement of it under the direction of the Holy Spirit.[138]

All the above clearly shows that credit was given to Pope Gregory the Great for the organization and arrangement of the chant by writers previous to the time of John the Deacon. Several others might be mentioned, but it seems sufficient for our purposes to cite two instances which show that Ven. Bede did acknowledge the general Gregorian tradition.

The historian of the English Church in the seventh and at the beginning of the eighth century was in the best position to give evidence of its earliest influences. He speaks of a chanter called Maban, "*qui a successoribus discipulorum beati papae Gregorii in Cantia fuerat cantandi sonos edoctus.*"[139] His testimony is even more

[137]Cf. Wagner, Origine et Développement du Chant Liturgique, p. 195.
[138]From Vetera Analeota, pp. 93-94, pub. by Mabillon, Paris, 1723. Cf Wyatt, St. Gregory and the Gregorian Music, p. 18.

decisive when he speaks of the ordination of Putta as Bishop of Rochester: *"cui nomen erat Putta; maxime autem modulandi in ecclesia more Romanorum, quem a discipulis beati papae Gregorii didicerat, peritum."*[140] It is evident that here he refers, not to Gregory II. or Gregory III., but to Gregory the Great.[141]

Admitting that Gregory compiled an antiphonary, in what did his work consist? As a rule, the words of the Masses used on different feasts are not the same. His editing the texts must have implied an editing of the music also, for the choir played a much more important part in those days than it does to-day. The liturgical order was incomplete without it. All, including the celebrant, listened or took part while the choir sang. In the chants between the Epistle and Gospel, the soloists were especially prominent. Since there was such an intimate relation between the text and the music, a revision of the one necessarily meant a revision of the other.[142]

The controversy that has been rekindled by M. Gevaert has been of real advantage. It has indeed led to considerable progress in the question of the Gregorian origin of the collection of the Latin chant. Many testimonies besides those which have been mentioned have been found; others, not yet edited, will be added to these ancient ones; as interest increases, new discoveries will be made. From the evidence so far brought to light, however, the literary public has at hand sufficient material to prove that the "Gregorian tradition" is more than a simple tradition,—it is an historical conclusion.[143]

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[139] *Baedae Opera Historica,* Plummer, Lib. V. cap. XX., p. 331.
[140] Idem. Lib. IV. cap. II., p. 206.
[141] Cf. Wagner, *Origine et Développement du Chant Liturgique,* p. 197.
[142] Cf. Wyatt, St. Gregory and the Gregorian Music, pp. 31-32.
[143] Cf. Morin, *Les Véritables Origines du Chant Grégorien,* p. 44.

[THE END.]

SR. M. BORGIA.

Loretto, Ky.

EDUCATIONAL NOTES

GOOD HABITS

During the first few years of a child's life he may be taught good habits nearly as easily as careless ones, so every lesson given a child should have this object in view above all others—character building.

THOROUGHNESS

Did it ever occur to you, young teacher, that if you teach one thing well, you have half taught the next lesson in the same subject? Has it occurred to you that some of your pupils are slow and fail in their work because they have only a hazy idea of some elementary lesson which should have afforded a key to open the door of today's task? If you have not thought much about this; if you have been attributing all failure to the stupidity or perversity of the pupil, let us beseech you to begin to look elsewhere for the cause of failure.

VALUE OF QUESTIONS

The teacher's fish-hook is the interrogation point, for with his questions he angles in the minds of his scholars for facts, conclusions, inferences and judgments, the results of all mental processes. The best are now fully agreed as to the great superiority of the *drawing-out* process, compared with the *pouring-in* style of teaching. When the teacher does most of the talking, the minds of the scholars are apt to remain more or less inactive. Nothing wakes up the mind more quickly and thoroughly than a direct question. For commanding attention, for arousing curiosity, for quickening recollection, for fixing truth in the memory and applying it to the conscience, wise and well-put questions are invaluable. But to be most effective,

questions must be well made. The mental fish-hook has some striking resemblances to the piscatorial article.

FRESH AIR IN THE SCHOOLROOM

Chicago has three classes of children who are allowed to breathe fresh air. These are those affected with a slight tuberculosis, others affected with a general anemia or weakness, and normal children of the Graham School who, through the intelligence of their principal, William E. Watt, have reached the same privileges proffered their weaker brothers and sisters.

The energy which some children manifest in mischievous pranks may be made to subserve useful and instructive purposes. Little odds and ends of employment may be given them—work suited to their small capabilities may be assigned them—and under judicious direction and considerate encouragement their little heads and hands can accomplish much, and that gladly. The bright little ones who would "help mama" should not be repelled with a harsh word, but some simple task should be devised for their occupation, and some trifling thing—so very great to them—should be the reward of its performing.

VALUE OF WORK

In this age of competition and push and progress, where time seems such a vital element, it is an economic and social necessity to judge quickly and sanely and surely. If "snap" judgments prove to be false judgments, harm will result. The swift march of events does not always admit of the cautious and plodding method. The man must train himself to judge not with haste but with dispatch, and his impressions must be registered, passed through the clearing-house of his mind, catalogued, and conclusions drawn therefrom so as to reach

NECESSITY OF ALERTNESS

decisions instantly. Whether the impression be of a book or a man, of an act or an object, the mind should be so attuned and adjusted as to receive new impressions willingly, to work them over analytically, and to hold them tenaciously only until other and further knowledge makes change or modification desirable.

ARTHUR H. CHAMBERLAIN,
"Ideals and Democracy."

Progress has always described a zigzag course, from extreme to extreme but always advancing. The present-day advocacy of extreme ideas in education indicates not demoralization but progress. When the excitement is over we shall find our schools intact, pursuing some mean between the extremes now receiving emphasis, but, on the whole, considerably in advance of where they now are.

The pupil, and the older student too, needs to appreciate the value of system in his work. The energy wasted in the preparation of lessons would be a valuable asset to the pupil if it could be put to proper use. It is not the least of an instructor's work to teach his pupils how to study.

SYSTEM

Many a boy who walked the two-path never became president. The real element of value is not in the path so much as it is in the boy. Let us distinguish between the essential and the nonessential; between that which serves as an incentive and that which makes progress especially difficult.

After all, the child is a human being and is always entitled to consideration on that ground alone.

The American Schoolmaster, Nov., 1913.

The names of Aristotle, Bacon, Darwin, Napoleon, Lincoln, are of value today not because of any material thing they builded, but because of the personalities that

were strong enough to over-master all hindrances and chart new highways for the thoughts of men. The personal element is of more consequence in the selection of leaders in school work than any amount of academic pretension. A system that bases the selection of teachers and supervisors upon the bare ability to answer set questions graded by unknown makers is vicious and ridiculous. In some of our great cities this is the custom. All things educational should be turned to the development of the personal element. It is time to question the wisdom and economy of classifying our children by herds and grades. A herd of people never constituted anything but a machine. It is only when individuals have broken loose from the herd and have found means for individual development that we have been startled by outbursts of genius. Our schools filled with children are sacred places, not because out of them shall come the factory and shop operatives, not because the voters and office-holders shall come thence and go as cattle to the shambles, not because they are to fill our colleges and universities and medical schools and theological seminaries, but because in them is the germ of life eternal for our nation and race. Out of them must come the strong men and women who cannot be controlled by routine processes nor by sordid temptations, but who shall be able to map out new charts and lead the advance march of our civilization.

PERSONAL ELEMENT

WILLIAM H. CAMPBELL.

The assertion is repeated from time to time that teachers as a rule read less concerning their professional work than any other class of people. The meagre support received by educational journals all over the country and the frequent "suspensions" and "consolidations" which occur point to the truthfulness of the statement. There must be something wrong when such

is the case. We urge nothing as to the usefulness of particular journals; but it may be stated in general that the teacher's work is important and no one can afford to rest content with what he knows or what he is, but should strive to improve with each day. Artisans, mechanics, and farmers, men who work with wood and stone and soil support their journals. A farmer who reads no agricultural paper is the exception rather than the rule. Why should not teachers, who work with far more costly material, profit by all the experience of their contemporaries? Some argue that the elements of their work are all before them and that it is an individual task for each to find the best means to an end. Granting this, there are numberless economies of time and method, and opportunities of arousing individual enthusiasm and interest only attainable from contact with the co-laborers in the same field. As conventions and institutes are at best only occasional, the educational journal remains the best method for exchanging ideas.

PROFESSIONAL READING

One sharp vital lesson may leaven the whole lump of a child's life. Such a lesson may do more. It may work its way into the home and transform its attitude and then continue to "work" like yeast of leaven in the life of the community and the world.

The modern problem of health conservation and disease prevention is based on really simple grounds of common-sense cleanliness. Avoidance of contact with filth-infections and effective protection of food and drink from such contacts is almost the whole solution, and keeping the air pure by preventing infective matters from becoming dry and being taken up as dust is practically the remaining factor. Dangers from bites of mosquitoes, fleas, stable flies, and rabid animals may be easily taught when

KILL THE FLIES

of local importance in the spread of disease, but need not be considered in this brief discussion.

Our problem is that of preventing the contact of persons, foods, and utensils with disease germs commonly found in waste matters or filth, the problem of really common-sense cleanliness. The fact that such matters as quarantine isolation, disinfection and proper disposal of human and barnyard wastes are not well understood indicates that we need to vitalize ideas on these subjects. This is one of the fundamental needs of our home and community life. It is a surprise to most people to realize that flies may break a small-pox quarantine.

C. F. HODGE, Ph. D.

NATURE STUDY AND MORALITY

This is a period when educators are much concerned with the problem of moral education. Some of the forces that formerly made for high ideals have been eliminated from the school. In the community itself the rigorous methods of moral discipline that prevailed among the sturdy stock a generation ago have disappeared. Children are reared perhaps as wisely, but certainly with much less insistence upon exact adherence to what were considered essential moral standards. We welcome therefore in the school and in all education those things that tend to exert a distinctly moral influence. Nature-study, we believe, is one of these things.

There seems to be something in the mere familiarity with nature that imparts to the individual a sturdiness and integrity. Whether it is the recognition of the regularity of nature, the certainty of effects that wins recognition of her laws, or whether it is a sympathy that stimulates ideals, it certainly seems true that the man who lives close to nature is, perforce, a man of upright character. Seer, prophet and moral leader have always gone apart to the mountains and the hills and the secluded

spots to renew their inspiration. Those nations which have lived among the fastnesses of the hills have always been hardy, independent and noble. So with the individual, "One who has grown a long while in the sweat of laborious noons, and under the stars at night, a frequenter of hills and forests, an old honest countryman, has, in the end, a sense of communion with the powers of the universe and amicable relations towards his God. His religion does not repose upon a choice of logic; it is the poetry of the man's existence, the philosophy of the history of his life."—*Nature Study Review,* Nov., 1913.

In the best sense of the term, the school is an organism, all the parts of which must work in harmony if the highest good is to result. In the case of the school, organization signifies more than system; it implies some activity in each organ itself, regardless of other organs with which it is associated. This activity, however, is practically valueless except as it works in co-operation with the other parts of the organism. Roughly speaking, there are three vital organs in each school organism—the teacher, the pupils, and the community. In times past the ordinary interpretation has been that the teacher is the only factor,—a thought which makes of the school a machine. This conception tends to make the child a passive factor, existing only that the teacher may have something to do, while the community is only an incident in the whole arrangement. The result of this has been a dividing of activities in a case where unity is essential to the highest good. All three factors mentioned bear an important relation to the real work of the school. Not one of them can be omitted without seriously interfering with the functions of the others. The teacher has always been regarded as a necessary factor; only in later years has the child been accorded an impor-

THE SCHOOL ORGNAIC

tant place in the organization—and even yet his function is not co-operative; the community is even now looked upon as a negligible factor, its activities having been hardly at all brought into the plan of the school. There is need for a more careful consideration of the function of each of these organs and a recognition of the necessity for bringing them not only into harmony, but into co-operative action if the highest results are to be realized. It is well to emphasize the work of the teacher, but the pupils and the community are entitled to equal consideration as component parts of the school, with all this idea implies.

The American Schoolmaster, Nov., 1913.

SAVE THE TREES

In nature study we make much of the importance of trees to the birds and animals as well as to ourselves. The wild cherry tree gives many birds their food; the shagbark by the pasture fence gives food to the squirrels and chipmunks, and provides a welcome shade for the cows and horses grazing there. In fact, the first year's work concerning trees is to show the children their uses to wild life as well as to the life of the domestic animals and ourselves. The next step is to establish a desire that the tree shall remain long after our interest in it ceases. If we realize that the old elm by the schoolhouse door may live to shelter and give swing-privileges to our grandchildren and our great grandchildren, we shall certainly love it all the more.

One of the ever-present enemies of all trees is the spore of the bracket fungi. These spores seem to be sifted everywhere, but their one chance to become established in a living tree is through a wound in its bark. This wound is sometimes made by the breaking of a branch by the wind, but it is far oftener made by the hatchet or axe in a careless hand. The child should become so filled with the sense of danger to which a gaping

wound exposes the tree that he will at once wish to give it proper treatment as soon as he sees it, no matter whether the tree is his own or not. It would be well to establish among the children of the third and fourth grades a club for giving first aid to wounded trees. While this organization might not prove lasting, yet while it was active it would so impress its members that they would ever after instinctively notice injured trees and give them proper care. As an aid in making the pupils understand the nature of the danger which comes from hacking trees, a study should be made of the bracket fungi. These are more readily discovered as the leaves fall and, therefore, offer excellent subjects for study in November.

ANNA BOTSFORD COMSTOCK,
Nature Study Review, Nov., 1913.

The saddest thing in this world,—barring personal moral calamity—is a misfit life,—a person living in a wrong environment, working at the wrong job and seeing no hope of change ahead. There are thousands of these poor unfortunates in our land.

Who is responsible? In nine cases out of ten, the parents. This condition need not, and ought not so to be. In the largest sense the parent's supreme duty is to so direct the activities and developments of his child that he will naturally turn into the right channel.

The horizon is bright, the possibilities, yes the outlook, for the clean-hearted, determined youth of our land have never been more favorable than right now. But to many such the future road is yet unchosen, and to all, the probabilities offer a tantalizing elusiveness. This naturally arouses the inquisitive nature, and right here comes in the good work of the parents in collaborating with wise educators, in molding and shaping this inquisitiveness and guiding it into proper and fitting channels, where it may be de-

FITS AND MISFITS

veloped in keeping harmony with the natural bent of the youth.

Oh, how few parents, how few educators, realize the deep-lying importance of earnest thought and investigation of the youthful possibilities at this critical stage! The result in an alarmingly great number of cases is that the puzzling problem is put off week after week till unskilled labor perforce becomes the portion of the neglected young man or woman.

The duty, then, plain and unescapable, of those responsible, is to take themselves sternly in hand,—to compel themselves to meet the issue squarely and do their utmost to keep the horizon always bright with promise for those under their guidance,— because they have kept square pegs out of round holes.

WALTER LEROY SMITH,
Child-Welfare Magazine, Nov., 1913.

It seems that we cannot accomplish much in moral training until we abandon the dogma that drudgery, and much of it, is essential to the development of character. I agree with the distinguished psychologist who recently said that to keep pupils constantly doing what they hate must end by developing immorality in them. The emotions uppermost in one who is drudging are not the most desirable; far from it. The drudge is a creature of coercion; his tasks have no interest in themselves; if he could, he would escape from what he is doing; and his whole life becomes toned with these attitudes which at the very best are negative and unmoral.

DANGERS OF DRUDGERY

In drudgery the motives to exertion all come from without, whereas in a moral being conduct is determined from within in view of ends that are worthy and that merit striving after. Of course, drudgery will not be confounded with *work*. One of the simplest facts of daily life is that an individual will apply himself without stint to a task if the outcome promises to be of value to him

in any of his vital relations in life. Far greater power is involved in the work that children do spontaneously than in their drudgery. But when one works he must have some end of value to attain; that is the point. If he has not such end, and he is compelled to keep at his tasks, then he labors in the spirit of drudgery. Then his whole being becomes lethargic; he seeks for every opportunity to back away from his task, and he can be made to continue at it only under the shadow of the rod. . . .

But when the pupil plays the game as a business, its value may be called in question. The ancient Greek philosophers who attached so great importance to the worth of games in education realized that when they were pursued in the professional spirit they corrupted the moral nature. It seems that in our high schools today there is great danger of athletics being reduced to professionalism. It makes little difference whether the pupil plays for money or for the renown of his institution; if his sole ambition is to win at all hazards, and he competes not for the pleasure he derives from the experience but for the prize, he is from the subjective side a professional, no matter how he may be classed technically.

WRONG CONCEPT OF ATHLETICS

The present-day conception of the function of athletics in our schools seems altogether wrong. A few men give themselves mainly to this activity while the great body of students have no experience at all, and are deriving no benefit of any consequence from games and plays. What is now needed above everything else is to develop the game-idea in our schools, and lessen the importance attached to interscholastic athletic competition. We must encourage games for their own sake, and discourage athletics for prizes. We have gone too far in rating educational institutions on the basis of their athletic teams, and it is time we discovered other features of academic life which may be employed

to awaken student enthusiasm and love of *alma mater*. . . .

The thing to do, then, in moral education is to make good conduct attractive, forceful, compelling. Modern psychology teaches us that every normal human being, especially in the early years, must be active in some direction, and it is our business as educators to determine this direction by suggestions of a positive sort. Mere negation leaves the individual either inert or with the wrong tendencies which we would inhibit. It often results in inciting the conduct which is sought to be prohibited; and even if it does not temporarily arrest evil action, it does not draw the attention of the offender off from the forbidden act, it does not cause his energy to flow into channels productive of good, and so whatever it accomplishes is but fleeting at best.

M. V. O'SHEA,
Child-Welfare Magazine, November, 1913.

CATHOLIC TEACHERS WANTED IN NICARAGUA

A request has been received by the Bureau of Education from the Nicaraguan Minister to the United States for assistance in securing teachers from the United States for several institutions in Nicaragua. He desires to secure a director and three professors for the Institute of Granada, and twelve other teachers, at least four of whom must be men, for four model elementary graded schools of about 400 pupils each that the Nicaraguan Government purposes to establish in Managua and Granada. Four of these teachers will be in charge of kindergarten and primary departments, four in charge of intermediate work, and four in charge of the work of the upper grdes.

The Director of the Institute of Granada will probably be paid a salary of from $3,000 to $5,000 per annum. The three professors for the Institute must be qualified to teach one or more of the following subjects: English, History, Natural and Physical Sciences, Agriculture and Pedagogy including particularly school administration and methods of teaching. Salaries paid will depend upon the qualifications, training and experience of the men obtained.

Appointments to all the positions will be made for three years, work to begin in May or June, 1914. It is desirable that all the professors and teachers secured be able to read, write and speak the Spanish language, that they are members of the Roman Catholic Church, and that they have had successful experience in public school work in the United States.

Any persons interested are requested to write to the U. S. Commissioner of Education, Washington, D. C.

THOMAS EDWARD SHIELDS.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The Feast of the Immaculate Conception, the patronal feast of the Catholic University, was observed with Solemn High Mass and sermon in the chapel of Gibbons Hall. The Mass was celebrated by the Very Reverend George A. Dougherty, D.D., and the Very Reverend Patrick J. Healy, D.D. preached the sermon. The faculty, attired in academic robes, and the student body attended.

Mr. Wilfrid Ward, editor of the *Dublin Review*, and widely known Catholic writer, lectured at the Catholic University Tuesday, December 9, on "The Four Great Cardinals of the English Catholic Revival." Mr. Ward was eminently qualified to speak on the subject, for he is the author of a life of Cardinal Wiseman; Cardinal Manning was an intimate friend of his father, William George Ward, and a frequent visitor in their household; and Cardinals Newman and Vaughn he knew well. Each of the great churchmen was depicted in a living manner and their characteristics were interestingly told. Mr. Ward was greeted by a large and representative audience.

On December 10 the students and friends of Trinity College heard Mr. Ward in his delightful lecture on Tennyson. The poet was a friend of the Ward family and their neighbor on the Isle of Wight, and the lecturer presented him as he had known him, giving examples of Tennyson's manner of conversation and also of his reading. He recited some of Tennyson's poems as he had heard the poet himself read them. On December 11 Mr. Ward spoke on the same subject at Holy Cross Academy, Dumbarton.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

The third biennial meeting of the National Conference of Catholic Charities will be held at the Catholic University of America next September. The Conference was organized at the Catholic University February 19, 1910, by a committee of twenty-six of the lay and clerical leaders in the Catholic

Charities of the United States. The first national meeting was held in September, 1910, at the Catholic University and was attended by 360 delegates, representing 24 States and 38 cities. The printed report of that meeting makes a volume of 430 pages.

The second national meeting was held at the Catholic University in September, 1912, and was attended by 380 delegates representing 28 States and 52 cities. The report of that meeting makes a volume of 390 pages.

Meetings are held every second year at the Catholic University. The officers consist of an honorary president, active president, six vice-presidents, treasurer, secretary, three assistant secretaries and executive committee of 15 members, all of whom are elected biennially to serve two years. The program of each meeting is prepared under the direction of committees on families, on children, on social and civic activities, and on sick and defectives. Each committee consists of 25 members, including chairmen and vice-chairmen. The officers and committees serving in 1913-14 are as follows:

Honorary President—His Eminence Cardinal Gibbons; President—Right Reverend Monsignor Thomas J. Shahan, Rector of the Catholic University. Vice-Presidents—Daniel B. Murphy, Rochester, N. Y.; Miss Mary V. Merrick, Washington, D. C.; Richard Crane, Cincinnati, Ohio; Mrs. T. J. Meder, Chicago, Ill.; Rev. Joseph Ruesing, West Point, Neb.; David F. Tilley, Boston, Mass. Treasurer—Hon. William H. De Lacy, Washington, D. C. Assistant Secretaries—Mr. B. A. Seymour, Detroit, Mich.; Sallie G. Gaynor, Chicago, Ill.; Mr. Bernard Kelley, Boston, Mass. Executive Committee—the President and Secretary; Joseph W. Brooks, Baltimore, Md.; Edmund J. Butler, New York City; Rev. James Donahue, St. Paul, Minn.; Rev. F. H. Gavisk, Indianapolis, Ind.; Prof. James E. Hagerty, Columbus, Ohio; the Countess Iselin, New Rochelle, N. Y.; Frank J. Johann, Philadelphia, Pa.; Mrs. J. M. Molamphy, Pittsburgh, Pa.; Hon. Charles P. Neill, Washington, D. C.; Thomas G. Rapier, New Orleans, La.; John P. Ready, Chicago, Ill.; Hon. A. B. Reid, Pittsburgh, Pa.; Rev. M. J. Scanlan, Boston, Mass.; Rev. John A. Schmitt, Grand Rapids, Mich.; Mrs. P. J. Toomey, St. Louis, Mo.

MEETING OF DEPARTMENT OF SUPERINTENDENCE

The meeting of the Department of Superintendence of the National Educational Association will be held at Richmond, Va., during the week, February 23-28. The present officers are as follows: President—Ben Blewett, Superintendent of Instruction, Public Schools, St. Louis, Mo. Vice-Presidents—W. E. Ranger, State Commissioner of Schools, Providence, R. I.; A. S. Cook, Superintendent of Baltimore County Schools, Towson, Md. Secretary—Anna E. Logan, Ohio State Normal School, Oxford, Ohio. The following tentative program has been announced.

Tuesday, February 24. Address of Welcome; Response; "Sociological Questions in School Cooperation," by Edward T. Devine, Sociologist, New York City.

Wednesday, February 25. Topic: "Distinctions between Vocational and Cultural Education," by David Snedden, Commissioner of Education for Massachusetts, Boston, Mass., and William C. Bagley, Professor of Education, University of Illinois, Urbana, Ill. Topic: "Part Time, Continuation, Shop, and Trade Schools," by R. J. Condon, Superintendent of Schools, Cincinnati, Ohio; H. P. Hughes, Superintendent of Schools, McComb, Miss.; F. W. Thomas, Supervisor of Apprentices, A. T. & S. F. Railway, Topeka, Kans.; Lewis Gustafson, Superintendent of Ranken School of Trades, St. Louis, Mo. "Condition of Rural Schools," presented by the United States Bureau of Education. "Hopeful Experiments" (20-minute papers), by Mabel Carney, Normal, Ill.; Josephine C. Preston, State Superintendent of Public Instruction, Olympia, Wash.; Susie V. Powell, Jackson, Miss.; Cora W. Stewart, Morehead, Ky.

Thursday, February 26. "The Foundation of Educational Achievement," by Edward L. Thorndike, Professor of Educational Psychology, Teachers College, Columbia University, New York; Report of Committee on Economy of Time in Education, H. B. Wilson, Superintendent of City Schools, Topeka, Kans.; J. F. Hosic, Head of English Department, Chicago Normal College, Chicago, Ill.; W. A. Jessup, Director, School of Education, University of Iowa, Iowa City, Iowa. "Determinants of the Course of Study," by A. Duncan Yocum, Professor of

Educational Research and Practice, University of Pennsylvania, Philadelphia, Pa.; John W. Withers, President, Harris Teachers College, St. Louis, Mo. Round Tables: State and County Superintendents—Chairman, Augustus L. Downing, First Assistant Commissioner of Education, Albany, N. Y. For Cities of over 300,000 Population—Chairman, Martin G. Brumbaugh, Superintendent of Schools, Philadelphia, Pa.; for Cities of 25,000 to 300,000—Chairman, Ernest O. Holland, Superintendent of Schools, Louisville, Ky.; for Cities under 25,000—Chairman, Eli E. Bass, Superintendent of City Schools, Greenville, Miss.

Friday, February 27. "Rural Schools in New York," by John H. Finley, Commissioner of Education, Albany, N. Y. "Rural School Administration," a collaborated paper by Elwood P. Cubberley, Professor of Education, Leland Stanford, Jr., University, Stanford University, Calif., and Edward C. Elliott, Director, Course for the Training of Teachers, University of Wisconsin, Madison, Wis.

In connection with this meeting the National Council of Education and the Departments of Normal Schools and School Administration of the National Educational Association will also have sessions. On Monday evening, February 23, the members of the Council will consider the subject, "Health Problems of the American Public School." On Tuesday morning a session will be devoted to the work of the Committee on "Standards and Tests of Efficiency."

In addition to the above, the following organizations will hold meetings during the week at times when they will least interfere with the programs announced above: National Society for the Study of Education, Society of College Teachers of Education, National Committee on Agricultural Education, Educational Press Association of America, National Council of Teachers of English, Conferences of State Superintendents of Education and of Teachers of Education in State Universities with Commissioner Claxton, Conference of Teachers in City Training Schools, American School Peace League, International Kindergarten Union, National Congress of Mothers and Parent-Teacher Associations, School Garden Association of America, National Association of Collegiate Registrars.

NEW YORK SCHOOL INQUIRY

In his annual report to the Board of Education of the city of New York, presented on December 10, City Superintendent Maxwell stated that in his opinion the recent school investigation had accomplished little. He undertook to indicate where it was defective, and is quoted as suggesting that it would be advisable to require future school investigators first to pass an examination in inductive logic before engaging in their difficult and delicate task. As proof of his assertion that the sweeping conclusions of the Hanus Report are based on insufficient data, he refers to the reports of Professor Frank N. McMurry, of the Teachers College of Columbia University, and Director Henry H. Goddard, of the New Jersey Training School for Feeble-Minded Children. Professor McMurry reached his conclusion that the elementary course of instruction is "on a low plane, poor in quality and discouraging for the future," after listening to 300 recitations in the elementary schools, where there are 90,000 class recitations every day, or 18,000,000 a year. Dr. Goddard, according to Superintendent Maxwell, after testing "about 268 children, nearly one-half of whom were taken from classes of backward children, reaches the conclusion that 15,000, or 2 per cent of this 750,000 children in the schools, are mentally defective." The Superintendent maintains that theoretical ideals not tested by wide and successful experiment were set up, and he declares that it would be interesting to know what "progressive school systems" were studied by Professor McMurry in order to formulate the four standards by which he judged recitations in the elementary schools. He does not believe any school exists where these are the exclusive standards.

There are two examples, according to Dr. Maxwell, of the direction in which the Inquiry Committee's reports may prove injurious: the first is the Courtis tests in arithmetic and the second the leading place given to initiative by Professor McMurry in his science of teaching. The direction in which the reports will prove helpful are:

"In leading us all to reconsider the school situation; in showing the need of expending more money on the public schools; in calling attention to the propriety of making more

definite and general use of the great fund of ability and experience to be found among our principals and teachers; in publishing to the world the fact that the administrative officers of the Board of Education and the school principals are hampered in their legitimate work by the lack of adequate clerical force, and in urging by conclusive arguments a great simplification of the administrative machinery of the system."

GOLDEN JUBILEE OF ARCHBISHOP SPALDING

Workers in the educational field will rejoice to learn that the fiftieth anniversary of the ordination to the priesthood of Archbishop Spalding was a notable celebration and a real tribute to our most distinguished Catholic educational writer. It was reported that 200 priests attended the jubilee Mass and that the Cathedral was crowded to its capacity with friends and admirers of the Archbishop. Most Reverend James E. Quigley, D.D., Archbishop of Chicago, pontificated at the Mass and Most Reverend John J. Glennon, D.D., Archbishop of St. Louis, preached the sermon. The jubilarian, who is in feeble health, was present at the Mass but could not assist at all of the ceremonies held in his honor. On account of his condition the public reception planned for the afternoon was canceled. A banquet was tendered in the evening by the Knights of Columbus, at which addresses of felicitation and tribute were delivered by the Right Reverend Peter J. Muldoon, D.D., Bishop of Rockford; Right Reverend Monsignor T. J. Shahan, Rector of the Catholic University; the Honorable James B. McCreery, Governor of Kentucky; Dr. Coyle, of New York City; Dr. Billings, of Chicago; the Honorable John S. Leahy, of St. Louis, Mo.; Mr. Richard Little, of Chicago, Ill. The Reverend Charles O'Donnell, C.S.C., of Notre Dame University, read an ode composed for the occasion.

Archbishop Spalding is a native of Lebanon, Ky., where he was born June 2, 1840, and a nephew of the learned churchman Martin J. Spalding, Bishop of Louisville and later Archbishop of Baltimore. He pursued his studies at Mount St. Mary's, Emmitsburg, Md.; Mt. St. Mary's, Cincinnati, and at the American College, Louvain, which his uncle had lately succeeded in establishing. After ordination in 1863 he under-

took more advanced studies in Rome, returning in 1865 to accept an appointment as assistant in the Cathedral of Louisville. When a young priest, Father Spalding displayed exceptional ability as a preacher, theologian and writer. In the Second Plenary Council of Baltimore, 1867, he was one of the three priests chosen to occupy the pulpit, and he was the youngest of the theologians present. He labored with an especial zeal in behalf of the colored Catholics of Louisville and succeeded in building a substantial church and rectory for them. In 1877, after completing the "Life of Archbishop Spalding," he was elevated to the See of Peoria, Ill., and during his long administration, which terminated only a few years ago when, on account of protracted illness, he was obliged to resign, the diocese has been noteworthy for its abundant increase in churches, colleges, academies and schools and its admirable organization. In 1909, one year after his resignation from the bishopric, Pope Pius X raised Bishop Spalding to the dignity of Archbishop with the titular See of Scitopolis.

Catholic education in the United States, and in the English-speaking world, is deeply indebted to Archbishop Spalding. His zeal in its behalf throughout a long career has been unflagging. By voice and pen he has not only supported the principles on which Catholic education rests but by the attractiveness of his presentation won an audience for the cause in the general field. He was a welcome speaker at great congresses and a frequent contributor on educational topics to the leading reviews.

At the World's Fair in Chicago, through the Catholic Education Exhibit, he succeeded in placing Catholic institutions before the public in a way that elicited universal admiration. He was the early champion of the Catholic University of America, and to his efforts its establishment was chiefly due. The first building, Divinity Hall, was erected through the endowment obtained by the Archbishop, and many of the subsequent developments such as the Sisters College were promoted years ago by him. Much of his literary activity was devoted to education, as is seen from the following well-known works: "Education and the Higher Life," 1890; "Things of the Mind," 1894; "Thoughts and Theories of Life and Education," 1899;

"Religion, Agnostieism and Education." It is to be hoped that his works will increase in popularity, for the ideals he upheld become the more necessary with our material advancement, and their wider circulation may be a consolation to their author in the declining years of a well-spent life.

ASSOCIATION OF AMERICAN UNIVERSITIES

The Fifteenth Annual Meeting of the Association of American Universities was held at the University of Illinois, November 6, 7 and 8. The Catholic University of America was President of the meeting, being represented by Doctor Daniel W. Shea, Dean of the School of Sciences. The following papers were presented at the meeting: "The Type of Graduate Scholar," on behalf of Princeton University, by President John Grier Hibben, in which were considered the means for realizing a broader cultural training in the specialist. "The Library as a University Factor," on behalf of the Columbia University, by Mr. William Dawson Johnston, Librarian, who treated the following questions: 1. To what extent is consolidation and centralization of libraries of a university desirable? 2. What should be the membership and powers of the several library committees? 3. What should be the professional qualifications and academic status of the members of the library staff?

"The Library and the Graduate School" was presented on behalf of the University of Minnesota by Guy Stanton Ford. He considered the following topics: Central character of the library in all graduate work; importance of early and complete recognition of this position; vital points to graduate school in library policy and administration; central vs. seminar libraries; the committee system vs. librarian; apportionment of funds; expenditure of funds; university rivalry in building up libraries, and possibilities of inter-university policy in directing library expansion.

"Further Coördination of Colleges and Universities," the Bureau of Education paper, was presented on behalf of the University of Illinois by Dean Kendric C. Babcock.

REVIEWS AND NOTICES

Current Activities and Influences in Education. A Report upon Educational Movements throughout the World, by John Palmer Garber, Ph.D. J. B. Lippincott Company, Philadelphia, Pa., 370 pp.

This third volume of the Annals of Educational Progress for 1912 takes as its first and leading subject Health and Health Teaching. As this was one of the chief questions of discussion of the year, a chapter of 70 pages is devoted to it. Therein the author's general aim and method for all of the subjects treated are shown for he endeavors to portray by means of quotation and references from current publications what has been the trend of thought on the various phases of this subject for the year. There are notes and commentary on Health and Schools, Medical Inspection, Health Instruction, Recreation and Health, Sex-Hygiene, Eugenics, and in the end a good bibliography on the subject.

On Sex-Hygiene he states carefully the contrasting views which have come under his attention and shows the shortcomings of some of the methods advocated for teaching the subject in the school or elsewhere by doctors, parents, or teachers. Catholics would not be inclined to accept the assumption, noticeable in the running commentary of the author as to the actual methods to be used, but they would find his summaries of articles and views interesting. For instance, he quotes Dr. Grafsman, of Munich, in a paper read before an educational commission of that city in May, 1912, in which after stating the need of sex instruction the author says: "The backbone of training must always be cultivation of will-power—the development of character. Too much reliance must not be placed upon knowledge, and the instruction given must be of an intellectual and not sentimental nature, and adapted as much as possible to the individual temperament. More energy must be thrown into the efforts to develop right thoughts and character in respect to sex relations. Respect for the opposite sex must be cultivated. The consciousness of the duty toward society of preserving one's health and power must be realized. Sexual pre-

occupation of the mind must be antagonized on the principle of "displacement," the readiest means for the purpose being bodily exercise and physical culture. Sexual instruction should in the main be imparted by the family, especially the instruction most directly applicable to the particular case. This family work needs to be organized and the parents instructed by lectures, etc., given by physicians and duly qualified teachers. A radical remedy of the evil cannot be effected without careful supervision of youth and their environment. All corrupt elements should be banished from the school community without regard to persons, although without public expulsion or any special thought of punishment. Pupils of secondary grade should be suitably warned against sexual dangers by means of lectures, attendance at which is not obligatory. At Halle these lectures are first held before the parents and then given to the students." This is informational and in comparison with much that is inculcated by the advocates of the teaching of sex-hygiene, very sane.

Three chapters are given on developments directly affecting the school, as e. g., Vocational Education, Vocational Guidance, Recreation, Special Types of Pupils, the Montessori Methods, Continuation Schools, and other developments affecting higher institutions of learning. Many questions of a social nature are briefly treated and a chapter tells of recent educational interests in foreign countries.

PATRICK J. MCCORMICK.

Bibliography of Exceptional Children and Their Education. By Arthur MacDonald. United States Bureau of Education, Bulletin, 1912; No. 32. Washington: Government Printing Office, 1913. 46 pp.

This is a very comprehensive bibliography and one worthy of the compiler, himself no mean contributor to our literature upon atypical children. The subject-matter, comprising 322 titles in all, has been divided into four classes: I. Publications in the the English Language (pp. 3-28); II. References to Special Classes Published in City School Reports (pp. 28-30); III. Publications in Foreign Languages (pp. 30-40); and IV. Periodicals (pp. 41-42). The last three pages of the pamphlet

are given up to an "Author Index." When necessary, a brief yet able explanation is given, containing all that is needed for a knowledge of the contents of a book or article listed. The utility of the bibliography, however, is in great measure nullified by the absence of a suitable subject index. The "Author Index" mentioned above is practically useless, being little more than a repetition, since the four divisions of the subject-matter are arranged by author. Consequently, if one is interested in deaf children, for instance, he must go through the entire list to collect his material. The same holds true for those interested in the dumb, the blind, the feeble-minded and the other classes of backward children. The explanations of the contents, however, will prove very valuable and will save considerable time and unnecessary trouble.

HERBERT F. WRIGHT.

Lippincott's Fourth Reader, Homer P. Lewis and Elizabeth Lewis, Philadelphia. J. B. Lippincott Co., 1913, pp. xiii+360.

The material used in a series of readers is a matter of very great importance. In the past the child's reader was too frequently regarded as a mere exercise book on the art of calling words. The content was sacrificed in the early books to the requirements of the latest phonetic method, while in the later books literary form rather than content is the guiding principle.

Genetic Psychology is demanding a change in all this. The thought material, both as regards its intrinsic value and its adaptability to the child-mind should be the first consideration and after this attention may be called to form. The rule is from function to form in the new teleology instead of from form to function, which was the underlying principle of the old.

This change of point of view will necessarily cause a wide difference to appear between the readers suitable for a Catholic school and those that conform to the spirit and scope of our public schools, from which the religious content must be banished. In spite of this wide divergence, however, there are scientific principles which are applicable to the reader altogether apart from the nature of the content. These have to

do chiefly with the adjustment of the matter to the child's capacity.

In the book before us the aim is evidently to introduce the child to the work of certain authors rather than to provide him with the thought-content of which he stands in need. In the selections evident care has been expended in the endeavor to interest the child and to captivate his fancy. This, of course, is as it should be. It is only to be regretted that the thought-content is so frequently either beyond the child's grasp or of a nature which would scarcely prove beneficial to him.

The opening selection is from Little Diamond and the North Wind. It is an exercise of the imagination and fancy, if you will, but the content is well-nigh valueless. In its form it serves to illustrate the style of George Macdonald's writing and may be supposed to exert a certain influence in the child's mind, directing him to make further search for work from the same gifted pen, and in so far as it does this it is well. What has just been said of Little Diamond applies with equal force to Princess Irene's Fairy Grandmother.

Twelve pages are devoted to The One That Lives in a Crowd, a slection from Wilderness Babies, by Julia A. Schwartz. It is not so easy to see why this selection was included in a Fourth Reader. It is an interesting sketch of the supposed thoughts and actions of a buffallo calf, but it belongs to a later period,—to the time when the child is about to take up the formal study of natural history, or, still better, as collateral reading accompanying the high school course on that subject. The moral of the story, as indicated in the title of the selection, is somewhat questionable when taken in relation to the child-mind. The child needs the protection "of the crowd;" the time will come for him to stand alone, but this time will not be hastened, nor will the results be better by premature attempts at developing independence; all such attempts are likely to result in permanent weakness of character if not in arrested and perverted developments. The child must learn to walk in due time, but if the attempt is made too early, bow-legs are likely to be the least of the injuries.

Twenty pages are devoted to Nathaniel Hawthorne's version of Pandora's Box. This story is, of course, one of the great

world stories, but one may be permitted to question whether this form of the fable is best. It places the entire stress on curiosity. Now, while this may have entered into the temptation of our first parents, it is surely not the sole force that led to the downfall. It is questionable whether it should be numbered among the chief forces of that calamity. Moreover, curiosity is an instinct of very great value to the unfolding life of the child and of the youth, and it would seem to be questionable wisdom to stigmatize it as the source of the downfall of our first parents and of the human race. It would be much wiser to place the blame for this catastrophe where it belongs, on selfishness, greed, and lust, as was done in the story of The Coward and His Wife in the Third Reader of the Catholic Education Series. The material there used was adapted from Laboulaye's Pucinet.

Another twenty pages are devoted to Lewis Carroll's Alice in Wonderland. This story belongs to a much earlier period than the fourth grade and it is very questionable material for a reader. Its place is in the nursery or in the child's hours of amusement. It lacks substance and germinal concepts, which are essential to the content of a text-book. Twenty-four additional pages are devoted to Through the Looking-glass by the same author, and to this the same criticism applies.

There are, in fact, many strange selections in this book, when considered from the standpoint of the requirements of a Fourth Reader, not the strangest of which is the appearance of Gulliver's Travels, running through some sixteen pages. The child is wholly unprepared for a story of this kind.

The authors who are selected for introduction to the children in this reader are the following: George Macdonald, Mary Lamb, Julia A. Schwartz, Robert Louis Stevenson, Nathaniel Hawthorne, Edmund Lear, Lewis Carroll, George Eliot, Clement Clarke Moore, Ouida, Eva March Tappan, Charles Dickens, Felicia Hemans, Jane Taylor, John David Wyss, Washington Irving, Thomas Hughes, Alfred Tennyson, Lucy Larcom, Daniel Defoe, Hannah F. Gould, Jonathan Swift, and Robert Southey. The book also contains selections from the Arabian Nights.

Few will question the standing of any of the authors named,

but it should be evident at once that the list is scarcely representative of the literature that should be presented in the first instance to the unfolding mind of the child.

THOMAS EDWARD SHIELDS.

Design and Construction, Arthur Henry Chamberlain, Nelbert Murphy, and Albert Guillou. San Francisco: Whitaker & Ray-Wiggin Co., 1913, pp. 54.

The authors, in their introduction to this manual, say: "In presenting these problems in applied design and construction, the present book attempts the difficult task of furnishing material for both teacher and pupil. For the teacher the book is intended to be suggestive, merely. . . . Moreover, it has been the sincere desire of the authors to produce a text suitable to place in the hands of students. To the end that pupils will be compelled to work out and apply their own problems and to prevent the deadening influence of copying suggestive, rather than completed drawings are usually given, and dimensions are omitted.

The Catholic Educational Review

FEBRUARY, 1913

THE EDUCATIONAL SITUATION IN ENGLAND

The question of public education in England has, unfortunately, become a matter of party controversy. This is no new thing; it dates back certainly to 1870, and less acutely to some years before that date. Since 1902, when the Conservative party carried, under Mr. Balfour's Government, an Act to save voluntary schools from being pressed out of existence, the controversy has been almost continuous and, during a part of the period, nothing short of bitter. It is the purpose of this article and those that follow to offer a brief statement of the points at issue and to show how the struggle arose.

The position in the United Kingdom is altogether different from that which obtains in the United States. There the only schools which enjoy the benefit of public money are those which belong to the state. There are parochial schools built and maintained by Catholics, but these receive no benefit from the public funds. In England and Wales the educational system includes both kinds of schools; those provided by the education authorities and those provided by religious bodies—Catholic, Anglican, Wesleyan and Jewish. But both types of schools, whether provided or not provided by the public authorities, so long as they are recognized as necessary for the supply of public education in their respective dis-

tricts, are maintained by the authorities out of public funds. Whilst the cost of the buildings and furniture is a local charge provided out of the rates, in the case of schools belonging to the local authorities, and out of private subscriptions and donations in the case of schools erected by religious bodies, the expense of maintenance may be said broadly to be supplied out of the grants made annually by Parliament, which are distributed at so much per head per scholar in attendance. It would be a mistake, however, to suppose that these parliamentary grants cover the whole cost of maintaining the schools in efficiency. That, roughly speaking, may be said to have been the case from the beginning of the allocation of the grants; and, as a result, the difference between the grants and the actual cost of maintenance and administration has to be supplied, in the case of both kinds of schools, out of the rates, whilst, in the case of the voluntary schools, the cost of repair on the buildings has to be found out of private subscriptions by the body to which they belong.

And here it may be asked why there should be this difference in treatment between these two sorts of accepted public schools. Both are doing the work of the nation; both are under the jurisdiction, so far as all that appertains to secular education, of the public authorities, central and local; both are built according to the plans fulfilling the regulations and approved as necessary for the education of the localities in which they have been erected. All this is admitted; and yet we have this difference of treatment, which on the face of it and in deep reality is unfair as between citizen and citizen. The reason is that the State will only allow local authorities which are responsible for the supply of education within their own boundaries to build schools in which no religious instruction peculiar to any religious body or church is given. In other words, though time may be set apart in their schools—the provided or council schools, as they

are legally and popularly called—for religious instruction, that instruction must be undenominational. No catechism or religious formulary of any church or religious body may be taught. This provision dates back to the Act of the year 1870, and the clause by which it is enforced is known as the Cowper-Temple Clause. The result of the working of this clause is just what anyone might expect. In some schools where the local authority is fair-minded, if not actually sympathetic to religion, and the teachers take the duty seriously and earnestly, the religious instruction is fairly satisfactory to average Protestant opinion. But in only too many places it is watered down to mere reading of the Bible without note or comment, the recitation of the Lord's Prayer, the singing of a hymn or two, and the teaching of Bible history.

It can well be understood that such instruction as this has never been accepted as sufficient by those who consider religion as forming a necessary part of education. The late Lord Salisbury described this unsectarian or undenominational religious teaching given in the schools of the local authorities under the restrictions of the Cowper-Temple Clause as "lifeless, boiled-down, mechanical, unreal." And, indeed, how could it be otherwise? It has to be distinctive of no religious denomination; it depends largely on the temper or whim of the local authority, on the one hand, and, on the other, of the teacher who gives it, who may or may not himself believe it. There can be no surprise, then, that those people who set store by religious teaching and influence in education, who insist that education is a moral as well as an intellectual work, who know the position of too many of the people which precludes poor parents from being able themselves to supply what may be lacking in the instruction given in school, and who know the necessity of connecting the children with some corporate organization of religion, if that religion is to be an active and permanent

influence in their lives;—there can be no surprise, we say, that these people should determine to look elsewhere for their children's education than to schools in which such a form of religious education was given. The fact was and is that this undenominational instruction, intended though it was to be so broad as to command the acceptance of all, has pleased none except the Nonconformists and those who are indifferent to religion. It is true that in all schools, whether council schools or voluntary schools, there is a regulation, known as the Conscience Clause, by which a child at the wish of his parents may be withdrawn from religious instruction. But even this is unsatisfactory; for it means that if a child is so withdrawn he misses all religious instruction so far as school hours are concerned, which, in the case of many, is almost the only time during which he can be got at for such instruction.

Here, then, we see why those who were earnest and solicitous about religious education were discontented with the Board or Council schools, and preferred to send their children to schools where they could be brought up in their own religion. Before 1870 there were many such voluntary schools in existence; for till then the state had not undertaken to provide schools, though it had done something to help by giving building grants and small maintenance grants. But even these were only given through religious bodies which were already in the field providing education for the poor. When, then, in 1870, Parliament, by W. Forster's Act, ordered School Boards—that is, bodies elected *ad hoc* for the supply and administration of education,—to be set up wherever they were necessary to make up any deficiency in the supply of the machinery of elementary education, and empowered the undenominational Board schools to draw their funds for building and maintenance from rates and taxes, whilst the voluntary schools had nothing but a grant from the exchequer, an inequality was set up which

imposed a grievous burden upon those parents who required a distinctive religious education for their children. Thus, to take the case of a Catholic parent, he had not only to pay the taxes out of which came the parliamentary grants for both the Board schools and the voluntary schools, but also the rates which went to build and maintain the Board schools alone. Not a penny from the rates could go to the Catholic, the Anglican, or the Wesleyan voluntary schools. Nor was this all. The Catholic parent had also to pay for the building of his own Catholic school, for any repairs that might be necessary, for all its equipment, and for the difference between the Government grant and the full cost of maintenance. He was thus made to bear a triple burden because he was a Catholic who, in a free country, was determined that his child should be educated as a Catholic. And the same grievance was imposed upon the members of the Church of England and of the Wesleyan body, which last was then much more keen about having denominational schools of its own than it is now.

Such a Bill as this inevitably caused strenuous and prolonged controversy both in Parliament and in the country. Generally speaking, it was acceptable to the Nonconformist bodies who had built no schools of their own and who now saw an opportunity of getting schools, at no cost to themselves, in which, though their own peculiar religious tenets could not be taught, their children would at least be free from the direct influence of the Church of England, which then owned most of the elementary schools in the country. They saw, too, that by such a withdrawal of the children from the influence of the Church of England a generation would be prepared which would be free from the old allegiance that then dominated the country and that so the ground would be cleared for disestablishment.

The result was that the Nonconformists ranged themselves strongly behind the Liberal Party which was re-

sponsible for the Bill. Against them stood the Tories or Conservatives who were backed by the forces of the Church of England and to a lesser extent by the Catholics, though it should be noted that the full extent of the inequality imposed upon them by the Act was not at first realized. It was only by experience that its unfairness was really revealed. For the injustice inherent in the Act was aggravated by the action of the new bodies in the school boards in whose hands the administration of public education had been placed. With a full command of the strings of the public purse, they set to work to erect elaborate buildings, to force up the standard of elementary education beyond what had been contemplated by the legislator, to peg out claims for themselves so that they could declare any proposals for voluntary schools unnecessary. The result was that the voluntary schools began to find it more and more difficult to compete with schools which had practically unlimited means behind them, until in the last decade of the century the strain upon them was, as Mr. Balfour declared, "intolerable." They were, indeed, being gradually starved out of existence, for with the gradual forcing up of the standard of efficiency by the combined action of the school Boards and the Education Department at Whitehall, the parliamentary grants, which were the sole form of public aid open to them, had become less and less adequate for their purpose, whilst the charge through the local education rate was ever pressing more and more heavily upon Anglican and Catholic rate-payers who had their own schools to build and support.

At last, the Conservative Government of the late nineties prepared itself to do something to relieve the situation. The state owed a debt of justice not only to the parents but also to the children in voluntary schools who were practically penalized for their religion. In 1897 an aid grant of five shillings per scholar was given to voluntary schools, which was distributed through associations

which, in the case of Catholic schools, were diocesan in extent. The seventeen shillings and six-penny limit of the parliamentary grant per scholar was abolished and voluntary schools were relieved of the payment of rates. A similar aid grant was afterwards given to the poorer Board schools, some of which in rural districts were found to be in great difficulties. The same year is also memorable for the fact that the last trace of the bad old system of payment by results, instituted by Mr. Lowe, vanished. The Educational Department was also completely reorganized. From a mere Committee of the Privy Council, it was raised into the Board of Education with a Cabinet Minister at its head, and a Consultative Committee of experts was also formed upon which Catholics were given a representative in the person of Dr. Norman Moore, who has since been succeeded by Sir Bertram Windle, President of University College, Cork. The Government also made an attempt to pass a comprehensive Education Bill, but this failed.

In 1902, however, Mr. Balfour produced another measure—the great Act under which the educational system of England and Wales is still administered. It was met with persistent and even bitter opposition in Parliament, but after prolonged debates the Government succeeded in placing it upon the statute book. By it the whole educational system was at once enlarged, organized and co-ordinated, and all public schools, so far as maintenance was concerned, were placed upon a footing of equality. Of the four parts of which it consists we need here deal only with the first three. In the first, the old borough and rural School Boards were abolished, their place being taken by the County Councils and Borough Councils in boroughs having a population of over 10,000 and in Urban Districts with a population of over 20,000. To these new local education authorities was given power in Part II to consider the educational needs of the districts, and to supply or aid the supply of education other than

elementary (*i. e.*, secondary, technical, continuative, and the training of teachers). In carrying out this work it was specially laid down that they were to have regard to the existing supply of efficient schools or colleges—a provision which was intended to check extravagance and to safeguard efficient private and denominational secondary schools from being squeezed out of existence. The Act furthermore set forth the conditions under which such institutions might be assisted by the local authorities. This part of the Act was permissive, but as the new authorities got settled down to their work, it was taken up with increasing ardor and, generally speaking, with the most excellent effect. Indeed, it may be said that it was perhaps the most valuable and far-reaching reform, from the educational point of view, of the Act. Unfortunately, its provisions for the assistance and encouragement of voluntary secondary schools have been seriously hampered by the present Government; but that is a story which must be told at another time.

Part III dealt with elementary education by provisions which were not permissive but obligatory. The new local authorities were made responsible for elementary secular education in all schools whether board or voluntary. They were required to "maintain and keep efficient" all the schools, so that now voluntary schools should participate not only in the parliamentary grants but in the money raised by the local education rate. In order to popularize the government of the latter, the number of managers was raised from three to six; and in order to safeguard their denominational character, four of these were to be appointed by the owners of the school (the religious body to which it belonged) whilst the remaining two were nominated by the local authority. The importance of this preponderance of what are known as foundation managers lies in the fact that the selection of the teachers was placed in the hands of the managers, subject to a veto of the local authority on educational grounds only.

This majority of denominational managers could ensure the selection of a teacher of the same faith as the religious body to whom the school belonged. At the same time, however, these managers of voluntary schools were made subject to the directions of the local authority in all matters concerned with the secular education given in their schools. Another part of their duty is to provide the school buildings free of charge to the local authority and to keep them in good repair, though the cost of fair wear and tear due to their use as a public elementary school is placed upon the local authority. Important provisions were also inserted for the protection of religious instruction. It was laid down that it should be in accordance with the trust deeds of the school and was placed under the control of the managers; and it was distinctly stated that the Act in no way interfered with any proviso in the trust deeds which made "the Bishop or superior ecclesiastical or other denominational authority the judge whether the religious instruction was in accordance with the trust deed. Finally, the local authority was prevented from giving directions to the managers in regard to secular education which would interfere with reasonable facilities for religious instruction during school hours."

From this brief summary of its chief enactments, it will be seen that the Act of 1902 was at once a great educational reform and a great act of justice to denominational schools. As such, it was welcomed by all those who have the real interests of education at heart. By bringing elementary and secondary, or higher, education under the control of the local authorities, it co-ordinated what had hitherto been apart, and it gave a tremendous impetus to secondary education which had hitherto been, so far as public aid was concerned, in the position of Cinderella. Similarly, by providing for equal maintenance for voluntary schools, it did away with the penalization of parents and children for their religious belief. Henceforth, those who are content with undenomina-

tional religious instruction were no longer to be the spoiled children of the state. It carried out fairly the provisions of the Act by which elementary education had been made compulsory and free to all children of school age. For these reasons it cheered the declining days of Cardinal Vaughn, who had worked so long and so strenuously for justice to the Catholic schools.

If ever an Act ought to have brought peace, assuredly it was this Act of 1902. But the opposition which had been carried on against the Bill during its passage through Parliament did not cease with the giving of the Royal Assent. The field of battle was then transferred to the country. The Nonconformists, who were opposed to any measure which would tend towards the preservation of schools in which religious teaching not their own was given, set to work to defeat the intentions of the legislator. Dr. Clifford, the minister of a West London chapel, organized a movement of passive resistance. The plea was that Nonconformists could not conscientiously pay rates for the support of schools in which Anglican or Catholic religious teaching was given, and on this ground the payment of the education rate was refused. But this was not all. An attempt was made to prevail upon the new local authorities to refuse to work the Act so far as voluntary schools were concerned. This part of the campaign, which was chiefly confined to Wales, was led by Mr. Lloyd George, who had signalized himself by the resourcefulness of his opposition to the Bill in Parliament, which, indeed, won him his first real eminence in the counsels of the Liberal Party. The idea was to limit rate-aid to the Council Schools and to cut down the supplies to the voluntary schools so as to prevent any part of the cost of their maintenance falling on the rates. This was so dead against one of the main intentions and purposes of the Act that it was practically a defiance of one of its important provisions. As Mr. Lloyd George said at the time: "If the County Councils

of England did what the County Councils of Wales meant to do, the Act would be a dead letter." And the Welshmen were as good as their word. Teachers in voluntary schools were paid on a lower scale of salary than those in the Council schools, and in many other ways the voluntary schools were starved. An appeal was made in 1904 to the Law Courts against the Carmarthenshire County Council which was declared to be in default; and the situation became so acute that the Government had to obtain special powers to deal with it in a Default Act which so roused the indignation of the revolters that they held a great meeting and resolved that, if the Government endeavored to enforce the Act of 1902 by the use of these new powers, the local authorities should throw up the whole work of education in the area affected. There was also talk of setting up a sort of provisional government for education in Wales. With these tactics, fortunately, the County Councils did not fall in. There were, however, some exceptions. The Durham County Council showed itself hostile to voluntary schools and especially to Catholic schools. But the worst offender was the Council of the West Riding of Yorkshire, which has all along done its best to harass the voluntary schools by cutting down the time for religious instruction, by paying their teachers badly, and by opposing the building of every projected new school.

As a result of such tactics, the Act was time after time brought into the Law Courts and it is to the credit of its framers that every time it emerged unscathed and stronger than before—in the matter of the measure of equality and protection which it afforded to the voluntary schools of the country.

At the same time, however, the Act has wrung praise even from the opponents of the political party which passed it. There is no need to quote extensively on this point. It will be sufficient if we refer to the words spoken by Lord Haldane, the Lord Chancellor, in January last.

"There can be no doubt," he said, "as to the success of the Act of 1902, for which I have always had a weak side. It has done enormous work to enable education to become a wider subject by altering areas and breaking down the barriers between elementary and secondary education. And finally, as regards secondary education, which is our worst and weakest spot, something has been done." On this latter point, the advance of secondary education, the testimony of figures is eloquent. In 1902 there were only 418 recognized secondary schools with 44,576 pupils. In 1903-4 the number of pupils had jumped to 86,000, and in 1910 there were 862 schools with over 145,000 pupils. Add to this the fact that concurrent with this increase in the number of schools there has been a tremendous advance in the type of education given in them, and we have a solid advance in a short time which can be placed to the credit of few Acts of Parliament.

After this, it can well be understood that, after the present government had made four attempts to bring in bills which would upset the settlement made by the Act, the Cardinal Archbishop of Westminster should have declared that Catholics might well be thankful that these attempts had failed and that the national educational system still rested on the solid foundation of this Act of 1902.

JAMES BOOTH MILBURN.

London, England.

THE KNIGHTS OF COLUMBUS SCHOLARSHIPS

The transfer to the Catholic University of America of $500,000 for the foundation of fifty scholarships for graduate lay students was made at the Cardinal's residence in Baltimore, on the 6th of January, by the Supreme Council of the Knights of Columbus. The event marks an epoch in the history of the illustrious Order of Catholic laymen no less than in the history of Catholic education in the United States. The historian of the future will study every circumstance connected with this presentation. He will endeavor to trace to its source the inspiration which so happily expressed the attitude of three hundred thousand Knights. He will study the lives of the men who justified their leadership by their tireless energy and by a wisdom which in a time of transition and social upheavel was able to discern the pathway that leads not only to safety, but to prosperity, peace, and honor. It is fitting, therefore, that the CATHOLIC EDUCATIONAL REVIEW should place within the reach of every Catholic teacher in the land and preserve for the future historian the record of this generous gift.

The value of the splendid gift of the Knights of Columbus to Catholic education is not to be measured by a monetary standard. Within the last few decades many individuals have made larger gifts to other universities. A more significant feature of the Knights of Columbus endowment is found in the fact that it was the free offering of three hundred thousand loyal Catholic men from all walks of life and from all parts of the vast territory, including Canada, Cuba, Porto Rico and the Philippines. It was a truly Catholic offering that recalls instinctively those inspiring pages of Janssen in which he describes the democratic creation of the glorious cathedrals of

Cologne and Strassburg, of Freiburg, Seville, and Burgos, and so many others that Catholic faith and piety once threw skyward all over Europe. The Catholic heart is yet susceptible of large inspiration, and the Catholic mind yet grasps easily a broad and humane proposition. Modest contribution from this great army of men in every State of the Union, kept up over a brief period, made certain a deed that will always stand in the front rank of common enterprises, felicitiously conceived and generously executed.'"*

The co-operation of so vast a body of men in the attainment of a common end is in itself significant of the strength of the organization and of the harmony that binds its members in the unity of Catholic brotherhood.

The purposes that called forth the contribution are more significant and furnish greater cause of rejoicing to the Catholic heart than either the magnitude of the gift or the number and station of the givers. It is a good sign of Catholic vitality that there exists such love and loyalty in the hearts of the vast Catholic multitude for their leaders as was manifested on this occasion for Cardinal Gibbons, who for nearly half a century has stood as the foremost figure in the Catholic Church in the United States. This sentiment ran through all the addresses delivered on the occasion and through the numerous letters and telegrams received. The Chairman of the Committee that collected the money said: "Our inspiration in beginning this work, aside from the splendid encouragement it would give to higher Catholic education, consisted in the pleasure it would surely afford our beloved Cardinal Gibbons, whose fondest hopes for the Catholic University are well known to all; and as a final tribute to him the suggestion has come to us, that we provide a suitable dormitory at a cost of $100,000, to be erected on the University grounds to house our scholarship students,

* Editorial, *Baltimore Catholic Review*, January 10, 1914.

and for such other use as the Right Reverend Rector of the University may desire."

Enthusiastic loyalty to the Cardinal and the linking of his personality and power with the University characterized the entire proceeding. Ex-United States Senator Kearns, of Salt Lake City, voiced the sentiment that prevails throughout the entire country in the telegram in which he expressed his regret at not being able to be present. "I congratulate you on the wonderful success you have had in building up the Catholic University of America, and trust that God will spare you to our people for twenty years more. Not only your own people, but all generous Americans regret that you are not back to fifty years of age, that you might be spared and assist in building up the greatest educational institution known to the civilized world. The Knights of Columbus who have so nobly got behind you and supported you deserve richly your blessing for their magnanimous gift."

So long as the Catholic heart cherishes love and loyalty for Catholic leaders, the Church has nothing to fear from the social unrest and moral unheaval that is so characteristic of the non-Catholic population among which her children live.

It is sometimes argued that a democracy can not reach a high level of civilization, owing to the fact that the multitude is incapable of appreciating the higher things of the mind and that, as a consequence, wherever their will rules the result must be a leveling down of the higher pinnacles of life. The undeveloped mind, it is said, understands only that which lies near it; it cannot rise to a comprehension of those elements of the larger life that transcend racial limitations and local boundaries. Such men may give generously to local institutions from which they receive daily and tangible benefits, but they are not expected to make personal sacrifices for the promotion of scientific reseach or the upbuilding of institutions whose beneficence is world-wide. They are usually domi-

nated by the fallacy that in a democracy especially all advantages provided by the public should be for "the greatest good of the greatest number."

The Knights of Columbus, in devoting their endowment to the support of fifty young laymen while in the pursuit of graduate studies, show their comprehension of the fundamental truth that in a democracy especially the motto should be not "the greatest good of the greatest number," but "the greatest good of the whole body." And they have shown their wisdom further in recognizing the truth that the greatest need of any democratic society is wise and able leadership. Such a society must provide its own leaders, and it is the part of wisdom to give these leaders the best and highest training that the age affords. Their numbers may not be large, but their beneficence should be universal.

The Knights, in making provision to maintain forever at the Catholic University of America fifty of the most talented Catholic young men to be found among its vast membership, or among the sons of its members, while they are receiving the best training in advanced scholarship along all lines of human progress, have secured for themselves in perpetuity an intelligent leadership that will not fail to crown the Order with imperishable glory for the services which its members shall render to God and country. In a few years an unfailing stream of highly trained specialists with souls glowing with the ardor of patriotism and Christian faith and with hearts filled with gratitude and loyalty to the noble Order whose foresight and wisdom lifted them to so high a plane of usefulness will issue from Columbus Hall of the Catholic University of America to take their places among the foremost leaders of their day in the various fields of scientific research, in shaping the thoughts of men by their literary productions, in securing wholesome legislation, in purifying politics, in the courts of justice, and in the faculties

of our Catholic secondary and higher institutions of learning.

It would be hard, indeed, to compute what all this will mean two decades hence, not only for the Knights of Columbus, but for the Catholic Church throughout the English-speaking world. It is the first time in many centuries that English-speaking Catholic laymen were given an opportunity to compete on equal terms with their non-Catholic fellow-citizens for positions of the highest usefulness to society. A century has not yet elapsed since Catholics, by reason of their faith, were debarred from the great universities of England. In the old days even an elementary education was scarcely to be had by an English or an Irish lad except through exile and then his instruction was all received in a foreign tongue. And in our own beloved country higher education was to be had, for the most part, only in Universities from which the saving truths of religion were banished and where the intellect was sharpened at the expense of faith and too frequently the cost was also to be reckoned in a weakening of the moral sense.

The benefits of the Knights of Columbus scholarships will not be confined to the fifty young men who will be fortunate enough to win them in competitive examinations. The impetus which this movement will give to graduate scholarship can scarcely fail to carry with it into the University halls many a young man who is so fortunately situated as to be able to pay his own way and who will not rest content to allow leadership to pass exclusively into the hands of his ambitious but less wealthy fellow-citizens. Nor must it be supposed that this splendid appreciation of the high social service which trained Catholic scholars are capable of rendering will be confined to the members of the rank and file of the Order. Catholics who have already attained wealth and positions of influence will not be slow in coming forward to lend the aid of their wealth to so worthy a cause.

While the revenue derived from the Knights of Columbus endowment fund will go directly to the support of the young graduate students, the University will benefit by the endowment in many ways. With the rapid growth of its under-graduate departments in recent years many had begun to fear that the graduate character of the Catholic University of America was in grave danger of being obscured. The scholarships for secular priests founded in many dioceses guaranteed the presence of a certain number of graduate students in theology. The various religious communities who have surrounded the University with their houses of study also secure the perpetual presence of a certain number of their members in the graduate departments of the University. These young religious are, for the most part, preparing to teach in the various colleges and seminaries conducted by their several communities. The Knights of Columbus endowment crowns this work by securing the perpetual presence in the graduate departments of fifty young laymen.

The standard of graduate instruction in the Catholic University of America has always been maintained on the highest possible plane. It is universally conceded that no university in America or in Europe can claim a higher rank. The Knights of Columbus scholarships will help to secure forever this high level and will at the same time multiply its fruitfulness for American civic and Catholic life.

Not the least of the benefits which will accrue to the University from the splendid action of the Knights of Columbus will be found in the increased confidence and heightened enthusiasm of the officers and faculty of the University. It is a great thing to feel that the University has back of it not alone the growing body of alumni which it has sent out into all the higher walks of life, but a noble Order of three hundred thousand Catholic laymen who have identified themselves forever with the

University and its purposes, who will have a perpetual part in its life, who will look to it for light, who will second its efforts in all the mighty achievements which lie before it in the long vista of years stretching into the dim future. What other institution in the whole world throbs with the vitalizing force of such a noble band of men? We heartily agree with the editor of the *Baltimore Catholic Review* that from whatever angle one approaches this generous and magnificent act, it offers new elements of grandeur, lifts the Catholic mind to a new level of creative vision and opens the Catholic heart to a new source of spiritual rejoicing. It is scarcely too much to say that the Divine blessing was never more truly merited by a Catholic association, nor more certain to fall upon it as a whole and individually. Scarcely a generation old, the Knights of Columbus have claimed with success a clean broad page in the annals of education, religion, patriotism, and the highest institutional development of the American state. If a single Catholic association can so easily and quickly accomplish a work of this size and significance, what is impossible to the united Catholic laity in the way of higher education? The Knights of Columbus have blazed the way, fair, broad and inviting.

The benefits of the University are now opened wide to the diocesan clergy, to the members of all the male religious orders, and to Catholic laymen. Young Catholic women have access to the University through affiliated colleges and especially in Trinity College, where many of the University Professors give courses of instruction throughout the academic year.

Finally, provision is just now being made at the University for the adequate instruction of the members of the various teaching Sisterhoods into whose keeping the education of the vast majority of our children, both boys and girls, is entrusted. Until the Catholic University of America opened its doors to them, the Sisters were compelled to apply to non-Catholic colleges and universities

for the necessary instruction which would equip them to discharge their duties in the schoolroom.

The Sisters College is still in its infancy. It is almost entirely without funds. The ground on which the buildings are to be erected is still to be paid for. The communities, out of their very slender incomes, are eager and willing to build residences at the Sisters College, but laboratories, libraries, lecture halls, and chapel must be provided. However, it can scarcely be doubted that large-minded men who know the value of Catholic education and who know how necessary it is to stem the rising tide of materialism and socialism will speedily come to the Sisters' aid with the necessary funds. The object is not local or narrow. The benefits of the Sisters College of the Catholic University will be felt in every parish school and in every Catholic home throughout the country in the immediate future. May we not hope that the same high Catholic spirit which animated the Knights of Columbus will move some other Catholic society to take up this noble work for the most deserving class of teachers in the country? The Sisters give their lives unsparingly for the children of the Church and of the nation. They should not appeal in vain to the American Catholic public or to the great Catholic associations for the necessary equipment for the worthy discharge of their sacred duties.

THOMAS EDWARD SHIELDS.

PRESENTATION ADDRESSES

ADDRESS OF MR. FLAHERTY, SUPREME KNIGHT

In reverence to the Catholic University of America, founded by the late lamented Leo XIII, in devotion to the interests of Catholic education, in sympathy with the designs and wishes of the Hierarchy, but most of all in the fulness of our personal love and affection for our beloved, the peoples' beloved, Cardinal Gibbons, we have come here today to redeem the promise made to Your Eminence to raise the sum of a half million of dollars for the Catholic University of America.

It is the offering of three hundred thousand Knights of Columbus in the cause of education and Catholic truth and I may truly say in their names that, while it represents some labor, some sacrifice, right willingly they make the endowment for the cause of Catholicism, and, as an evidence of their love for the Order's first and greatest friend in the person of your Eminence.

To emphasize perhaps the personal element, we have asked that the fifty scholarships to be awarded by the University shall be given to the nominees of your Eminence, knowing and feeling that as the interest and welfare of the Church in the United States have been so carefully guarded and guided during many years by Your Eminence, so our Order and this Endowment will have the benefit of your wisdom and advice.

The gathering of this fund has rested largely in the hands of a Committee wisely appointed by my predecessor, that great leader of men, Past Supreme Knight Edward L. Hearn. The Committee has worked hard and today's presentation is evidence of their success. I am proud to say they are here with us and to call upon the Chairman, Brother Edward H. Doyle, of Detroit, to make the presentation.

ADDRESS OF MR. DOYLE, CHAIRMAN OF THE COMMITTEE

Your Eminence,

The suggestions of His Grace, Most Reverend Archbishop Glennon, at Norfolk, Va., a few years ago to the National Convention of the Knights of Columbus, that the Order do something worth while for the promotion of higher education surely took root—the result of which we celebrate today.

Later on, Mr. Wade, of St. Louis, Mr. Hart, of Philadelphia, and myself were chosen a Committee by the great leader Brother Edward L. Hearn, then Supreme Knight, whose ability and personality made the Order what it is today.

Our instructions were to arrange a plan to raise five hundred thousand dollars from the membership of the Order for the Catholic University at Washington. We arranged a meeting about four years ago with His Eminence, and agreed on the plan whereby the Committee was to raise the amount named ($500,000.00) and transfer the same, to be held under a joint agreement of the Trustees of the University and the Board of Directors of the Order, and in return the Order was to receive fifty (50) perpetual scholarships. This plan was ratified by the Trustees of the University.

We are here today to present to Your Eminence, and to the Trustees of the University, Five Hundred Thousand Dollars, in high class first mortgage underlying bonds. Mr. Pelletier will submit to you plans for the distribution of scholarships which have been approved by the Board of Directors of the Order.

Our Inspiration in beginning this work, aside from the splendid encouragement it would give to higher Catholic education, consisted in the pleasure it would surely afford our beloved Cardinal Gibbons, whose fondest hopes for the Catholic University are well known to all; and as a final tribute to him the suggestion has come to us, that

we provide a suitable dormitory at a cost of one hundred thousand dollars, to be erected on the University grounds to house our Scholarship students, and for such other use as the Right Reverend Rector of the University may desire. We will ask permission of the Supreme Board of Directors to raise this amount from the membership of the Order by voluntary assessment, or we will ask the Councils of the Order when they convene at St. Paul next August. We are satisfied it will be given cheerfully and quickly.

Our Committee, Brother Hart and myself, therefore, trust that we will be able to meet Your Eminence and the Board of Trustees one year from today, January 6th, 1915, in this room (God willing) to turn over this amount to your building fund.

Our Order stands for higher education and good citizenship, and it should be both an honor and privilege for each individual member to share in this great work for Church and State.

A word about my associates on the Committee, and I am through. Much credit must be given Mr. Festus J. Wade, of St. Louis, one of the ablest financiers in the United States, for his part in starting out right with plans acceptable to all. As for Mr. Philip A. Hart, no amount of credit could do justice to his unselfish devotion, ability and perseverance, and I want to thank him here, not only for what he did, but for the way in which he did it. Our work throughout has been extremely pleasant and harmonious, and the result is as gratifying to us as it must be to Your Eminence, to the University Trustees, and to the Membership of our honored Order.

ADDRESS OF HIS EMINENCE, JAMES CARDINAL GIBBONS

My Dear Mr. Flaherty—In my own name and in that of the trustees of the Catholic University of America I accept with mingled feelings of gratitude and affection

the noble foundation of $500,000 which, in the name of the Knights of Columbus, you now place in my hands for the perpetual education of 50 lay students in the Catholic University of America. Words fail at this moment to express my happiness at the accomplishment of the splendid task to which four years ago the Knights of Columbus pledged themselves with a generosity and elevation unique in history.

I find only one parallel of your magnanimous deed, the building of a great mediæval cathedral by the loyal and devoted merchants' guilds of those former Catholic days. In an age of spiritual unrest and despair you have renewed that miracle of faith—the steady and affectionate co-operation of a multitude of men in the fulfillment of one mighty purpose whose immortal influence shall run like a fertilizing river through all time and spread on all sides most welcome benefits.

While the Catholic people in the United States have in the past created great and memorable works of religion, monuments of divine worship, charity and education, we assist now for the first time at the conscious exercise of a vast power for common Catholic welfare by a Catholic association which finds in itself the inspiration, the courage and the means to do for common interest a work of supreme importance that must forever loom great and striking in the annals of our beloved country. But generous as is this foundation, it is more praiseworthy by reason of its representative than by reason of its material value. It represents in high degree the faith, hope and charity that animate our Catholic life and lift it high above the level of imperfect natural order—faith in the glorious educational mission of Catholicism in the United States; hope in its future achievements in every domain of national life; love for the unborn generations that they may run where we walked and on our foundation raise, in their day, new and im-

perishable works of incalculable service to religion and country.

The Knights of Columbus take their place this day in the foremost rank of benefactors of humanity. What was formerly done by the great ones of this earth the creation and endowment of higher institutions of learning and what in our own time has been the privilege of wealthy individuals, has, through you, been accomplished for the first time by the corporate efforts and sacrifices of Catholics associated for the highest interests, religious and civil. It is a splendid work of the new Catholic democracy that in our beloved country has been developing along lines of practical religion and unselfish patriotism. Surely it is a good omen of the future of your illustrious order that your two great efforts have been of an educational character, namely, the establishment at the Catholic University of the chair of American history and this new foundation of tenfold value. Both these great works express your profound interest in education and participation in a frankly religious education with which are so closely connected Christian convictions concerning God and religion, life and duty, the family and citizenship, science and morality, man and woman, the social and economic growth of mankind and the close relationship of this world and that which lies beyond the grave.

It is also eminently fitting that so munificent a donation should be offered the Catholic University seeing that by an act of the Holy See and by the American Catholic hierarchy it is the chief Catholic educational centre in the United States and to it are attached so many ardent hopes for the future of American Catholic scholarship.

I rejoice, moreover, that this foundation comes at a time of new and pleasing growth and development and when on all sides we behold the first fruits of the labors and sacrifices of the first generation. From the beginning the Knights of Columbus gave the Catholic University ample and generous evidence of sympathy and confi-

dence, but with this endowment of $500,000 they enter deeply into its constitution and by their munificent patronage smelt, so to speak, their own life with that of the University.

My dear Mr. Flaherty, I thank you in the name of the Holy See and my colleagues on the Board of Trustees of the Catholic University for this splendid endowment and particularly for the paternal interest it exhibits for the best possible education of our young Catholic laity, exposed as they are to so many dangers. To your unflagging zeal and your heart-felt sympathy it is owing that the interest of your Order in this grand work was never allowed to grow cold, though in this you are only foremost among the Knights, whose own zeal and devotion were ever nourished from your own generous heart.

Nor can I forget the zeal of your predecessor, Mr. Hearn, under whom this endowment fund was started and who gave it an impetus it never afterward lost. It is fitting also that with the heads of your illustrious Order I should couple the name of Archbishop Glennon, of St. Louis, who was first to propose to the Knights of Columbus this munificent undertaking, and whose confidence in your faith and generosity has been so splendidly justified and rewarded. In every common cause that calls for perseverence, patience and industry, courage and persistence, some leaders are chosen who sink themselves in the work and by absolute and unquestioning devotion fan the faith of their co-workers and feed their convictions with arguments and example, who rouse the weary and encourage activity and are living souls of enterprise. I have named Mr. Edward Doyle and Mr. Philip Hart, and in this hour of joy and triumph I extend to them my hearty congratulations on the success of their efforts and on the lasting benefits they have helped to confer on the Catholic Church in the United States through the successful establishment of the endowment fund.

Their great work, however, could never have been accomplished without the steady co-operation of the State deputies, district deputies and grand knights all over the country, and to them also, as well as to the rank and file of the vast order, I express my profound gratitude and my undying esteem for the loyalty and high ideal they set themselves, their ardent and intelligent faith and their spiritual devotion to Christian education.

Unselfish devotion, tireless activity, ever-flaming zeal can never be set down to cold print even as they never can receive adequate reward. But rest assured, dear Mr. Hart and Mr. Doyle, that as long as the Catholic University endures your names will be household words among the professors and students and will be forever coupled with that of the Supreme Knight and the entire membership of your illustrious Order which you represent with so much dignity and success.

ADDRESS OF MONSIGNOR SHAHAN, RECTOR OF THE UNIVERSITY

Your Eminence, Mr. Flaherty:

It is with great emotion that I rise to thank the Knights of Columbus for the monumental foundation that they now present to the Catholic University of America.

The great work that stands accomplished today is yet too new to measure its full value, too near us to appreciate its entire significance, too recent to gauge all the results that must henceforth flow from such a deep source. Time alone will reveal the value, significance and results that we now grasp vaguely and as it were in outlines only.

If we consider this magnificent foundation as a work of education it is not merely a fixed number of educational opportunities that you secure to the Catholic lay youth of the United States, but a genuine college that you have this day founded, a Knights of Columbus College, with the fulness of means, security of duration,

and unity and solidarity of purpose that mark the collegiate foundations in the older Catholic universities. When Robert Sorbonne in the thirteenth century founded the college that yet rises splendid and imposing in the heart of Paris; when Cardinal Albornoz in the fourteenth century founded at Bologna the Spanish College which yet sends forth its students, and when Cardinal Capranica in the fifteenth century founded at Rome the college which yet educates young men along the lines he laid down, they conceived nothing greater, nothing more potential in service, or more helpful to the youth of their time. By this act the Knights of Columbus take their place among the world's supreme benefactors if education be, as it truly is, the supreme social benefaction. This broad association of American Catholic citizens closes its first generation with a stupendous work of education that welds forever its interests, its very life, with the young University now growing along the Potomac, makes the University, as it were, its nursery and feeder, confides to it the choicest youth that the Order can select from its membership, and in turn binds itself to accept and spread the ideas for which the University stands, *i. e.,* the highest and purest concepts of religious and civil life. You have this day, therefore, immensely widened your scope, you have risen to a higher plane of vision, and have laid a shaping hand on the future. Henceforth no history of American education is honest or complete which does not pay its tribute to your noble foundation and emphasize the several characteristics by which it stands original and unique among all the educational foundations that the world has yet seen. Indeed, what could be more interesting or instructive than its origin, its growth, and its completion,— a multitude of contributors, countless small sacrifices, made in faith and love, over a territory larger than the Roman Empire, rapid and simple and harmonious execution, intelligent grasp of a great idea by a huge army of men widely

scattered, the sinking of local or sectional ideas in face of a noble inspiration. Truly, if this be the age of democracy, the Knights of Columbus have at the very outset made clear their will and their power to serve with perfect efficiency one of the highest interests of the Catholic Church, religious education.

As a work of religion, this foundation is henceforth a potent agency of the Catholic Church in securing a religious training to a multitude of young men who might otherwise be deprived of that great blessing. They will come under the influence of Catholic teachers of distinction, whose lives are devoted to the sciences, but who acknowledge and teach as was once common in our American academic world but is so no longer, the true nature and rights of God in His own world, the beauty and services of the Christian order of life, the truth and power and charm of the Gospel of Jesus Christ, the reality and the sanction of a moral order based on a Divine will. They will enter upon studies from which the name and idea of God are not systematically banished, nor will the class-room be a slaughter-pen of all the Catholic teaching they imbibed at the knees of their good mothers or learned in the schools of the Church. The Catholic religion, its spirit and purpose, its history and institutions, its ministers and services, will not be passed over in silence, or treated with contempt, or slandered openly or secretly. During a full collegiate course these fortunate young men will undergo a natural and easy formation along the best lines of modern knowledge in all departments, but also in daily contact with ministers of the Catholic religion and with a multitude of other Catholic young men, amid the numerous and varied influences of a rich Catholic academic life. The holy inner life, the moral beauty, the thousand social merits and services of Catholicism, its patronage of all the arts, its scientific glories, its broad humane spirit, its love and service of the plain people, its conquest of oppressors and tyrants,

its peaceful, loyal and harmonious co-operation with the civil order, will be taught them by those who believe what they teach and find in their sympathetic hearts, not cold unfriendly words of forced avowal, but an earnest and inspiring language that warms the young heart and leads it ever to higher levels of endeavor and imitation. In other words, the young men of this foundation, and many others whom it will surely attract, will grow up in a Catholic atmosphere, *i. e.*, as far as lies in your power, in a warm and sweet sunlight of faith, a prolongation of the Catholic home and the Catholic school.

In your great work patriotism claims no small place. You had already founded in the University a Chair of American History, and the study of our country's history and institutions is one of the conditions imposed on the students of this foundation. You have enriched the national capital by the perpetual presence of a large body of young American citizens drawn from every State in the Union, for whom their sojourn at Washington will be in itself a liberal education. Nowhere else could ardent and impressionable youth acquire so easily correct ideas concerning the rich life of this great nation. Nowhere else are found in larger measure or more varied distribution the raw materials of higher studies, political, economic, and social. The complex life of the American people is mirrored at the national capital with absolute fidelity, and to this must be added such other advantages as academic peace, freedom from certain distractions and temptations that elsewhere assail the student, accessibility, excellent climate and sanitation, charming surroundings, in a word whatever could attract and retain studious youth and reassure their parents, guardians, and friends. Finally, a long and earnest training at the national capital is of itself the best corrective of too great narrowness in mental development, of too local a standpoint in the great questions, problems and interests of our American life.

For your generous foundation, therefore, the Catholic University of America is profoundly grateful, and promises on its part to live up always to the letter and the spirit of your memorable donation. If it succeeds in training up for the great religious and civil purposes of your illustrious Order, men of the same caliber, mental and moral, as its first founders and administrators, it will have amply realized all the hopes that you now confide to us and that we accept with the greatest reverence and the deepest sense of our responsibility.

ORAL COMPOSITION

The press agent of an estimable college some years ago made an effective appeal to prospective matriculants by assuring the world that the institution he so ably represented taught its students to "think on their feet." Now, that man was a good press agent; and though press agency has very recently gone out of favor and any effort to secure matriculants by campaign methods is regarded by college authorities with reproachful eyes, the catch phrase thus popularized was a legitimate advertisement. Even the ladylike Carnegie Foundation professors will concede that a college is justified in exploiting its actual equipment; and any institution that can make good its claim to teach students to think on their feet has an equipment beyond monetary valuation. For such an institution must possess adequate facilities for teaching the art of oral composition, and nobody need be told that oral composition is something that both in school and college is rarely given the attention it deserves.

We hear often enough of instructors in rhetoric and instructors in composition (which means written composition) and even of instructors in what used to be called elocution and now is styled vocal expression or expressive reading; but we must look long and earnestly through a pile of catalogues before we come across any one listed as instructor in oral composition. And in school schedules we find a period devoted to grammar and another to written English and perhaps still another to elocution; but it is a more difficult matter to find any portion of the school week devoted to public speaking. Like as not, we shall be told by the teacher of grammar that oral composition is the business of the teacher of elocution, and by the teacher of elocution that it is the business of the teacher of composition; by the principal we shall be informed that oral composition is the business of every

teacher. That is to say, oral composition is everybody's business, and the event almost invariably demonstrates that everybody's business is nobody's business.

Am I in danger of being accused of assaulting a straw man if I make the assertion that the importance of oral composition is not adequately realized? Am I likely to be condemned as inaccurate if I say that many school children and many college youths are not taught to think on their feet? Am I engaged in a work of supererogation if I try to point out some of the advantages of oral composition, to set down the aims of its teaching and to formulate a few hints as to the methods by which it may be taught?

The first advantage of oral composition is suggested by our press agent. It is a great accomplishment to be able to think on one's feet. Objectors with a gift of flippancy may report that it is a greater accomplishment to think in one's head; but assent to the latter proposition does not affect the truth of the former. We are training our children for the conduct of life, and we cannot consistently ignore the frequency with which in the daily life of the world the need arises of some one who can set forth his views on a given subject with little or no direct and conscious preparation. It is on such occasions that opportunity often raps at the door, and it is eminently fitting that our pupils be ready to make an impromptu and felicitous address of welcome.

Again, the exercise of oral composition, in the class-room or out of it, is a fair test of mental development. It was Burke, I think, who appositely said that we can gauge a man's mental maturity in a few moments of casual conversation. Certainly, in the class-room oral composition affords the teacher one of the surest tests of his pupils' intellectual tone and horizon. One of the best ways of learning a child's or a man's grasp of a subject is to listen to him talking about it. The fox, in Æsop's fable of the ass in the lion's skin, showed consid-

erable acumen: "So long as you remained silent, they thought you were a lion; but the moment you opened your mouth they knew you were an ass."

A third advantage of oral composition as a class exercise is that it necessitates knowledge. To be sure, we all know a few individuals who are apparently able to talk at considerable length on subjects concerning which they know little or nothing; but those individuals are never children. The average boy may find considerable difficulty in expressing his thoughts orally on topics with which he is familiar, but he will find it impossible to talk about things of which he is ignorant. The regular recurrence of oral composition will impress both facts; and he will gradually learn two things: First, not to talk on a subject of which he knows little or nothing; and, secondly, in the case of topics whereon he is better informed to group and co-ordinate his ideas.

Next, oral composition invites, even demands, helpful criticism. Now, the most helpful form of criticism is self-criticism; and when the tyro in oral composition, after floundering through his maiden speech, blushingly retires to his seat, he has a singularly definite realization of what self-criticism means. Nor does he fail to follow with sympathetic interest the speech being made by his successor on the class-room rostrum; and when the time comes he is able and willing, in all charity, to point out to his classmates the strong points and the weak points of their efforts at public speaking.

Besides—and here is perhaps the greatest advantage of all—he does not lose interest in the subject of oral composition when the class exercise is over. Should he attend a public meeting that evening or hear a sermon the following Sunday, he listens with heretofore unwonted zest. The speakers may be good, bad or indifferent, but that matters little; he learns something from each and all. In other words, his critical faculty is aroused and stimulated. He may, as is the way of beginners, be

hypercritical and over-exacting; he may for a while adopt inadequate standards or even follow after false gods. But such conditions will ordinarily right themselves in time. At any rate, he will reach the desirable state of mind which characterized the sexton in the following true story:

It was a country church in one of the southern states and parson and congregation were negroes. The parson may not have been so poor a preacher as preachers go, but he failed to live up to the ideal of his officious sexton. Each Sunday, after services, the sexton would stand at the door and sadly shake his head. "Mebbe so, mebbe so," would say, when the less discerning brethren praised the sermon. "But I knows as how I could do better." Eventually the parson heard of it—they always do—and he decided upon giving the sexton an object lesson. So, on the next Sunday, instead of mounting the pulpit himself, he called out: "Bre'r Jones, you just some up here and preach the sermon yourself!" Slowly, very slowly, in the sudden silence, the sexton shuffled up the aisle and into the pulpit. His mouth was half open and very dry; his tongue had grown thick and heavy; his knees knocked together and little shivers ran all over him. For several minutes he gazed down helplessly into the expectant faces of the congregation. And then he preached his sermon—an excellent sermon. All he said was this: "Ef—ef you folks think it am easy to do dis thing, you just come up heah an' do it."

What should be the general aims of oral composition teaching? Briefly, they are two: 1. To develop self-expression. 2. To cultivate sequence, vigor, correctness and beauty of speech.

The highest human faculty—highest because at once most distinctively human and most akin to the divine—is the faculty of self-expression. The act of creation, which brought into being the world and man, was an act of self-expression of the Godhead. And similarly all the

great mysteries of religion may be viewed as acts of divine self-expression.

The men whom the world calls great—be they saints or painters or conquerors or captains of industry—have been invariably men who possessed in an eminent degree the faculty of self-expression. Not inaccurately we style a great poem a creation, for it is the result of an act of self-expression. Self-expression lies at the root of the human emotions and serves to explain human instincts. Even so basic an instinct as that of self-preservation finds its explication in self-expression; the normal man instinctively preserves his life, because life holds unlimited potentialities of self-expression.

In the child the desire for self-expression early appears. It is the function of education to develop the faculty, to guide and direct it, to see that it is exercised in proper channels. All else being equal, the more ways in which a child can express himself the better. This is the strongest justification—some say the only justification—of courses in manual training.

By means of the spoken word the child is enabled to utilize one of the commenest and one of the most efficient media of self-expression. In an ideal condition of society he would need little or no schooling in the art of oral composition; everywhere and at all times he would be subject to the most favorable environment and would find himself surrounded by men and women exemplifying the use of the spoken word at its best. But we are not living in an ideal condition of society, and the influence exerted by his environment on the child's tentative efforts at self-expression through speech is commonly an unfavorable, a negative influence. Hence the obligation of the school to act at once as a formative and a corrective agency.

The second aim of oral composition teaching—to develop right habits of speech—is in harmony with the first. At the head of the desirable qualities we put sequence,

for speech is merely babble until coordination is established between idea and idea. Then comes vigor, because speech lacking this quality fails to carry conviction. Vigor of speech connotes vigor of thought; flabbiness of speech, flabbiness of thought. Correctness of speech is its own justification; it is based on usage. The speech that departs from the usage of the majority of educated speakers is necessarily limited in its carrying appeal and distracts the attention of an audience from its matter to its manner. And, finally, beauty of speech is desirable because of its appeal to the esthetic sense and because it consists in a measure of a judicious mingling of the other desirable qualities. Beauty may be regarded as the flowering perfection of sequence, vigor and correctness.

We now come to a rapid consideration of some elements of method in their application to oral composition as a class exercise. First is the correlation of oral composition with Christian Doctrine, history, geography and the other school subjects. This correlation is most readily effected by means of the topical recitation. On some days, instead of hearing the recitation by means of rapid-fire questions, let the teacher assign a topic to each student who will tell all he knows without any questioning or prompting from the teacher. The topics may be presented orally by the teacher; but a better plan is to put a skeleton summary of the subject on the blackboard and indicate to each pupil his particular topic as designated in the outline by a single word. Though desirable at all times, this method is especially effective in review work. It will serve to illustrate at least two of the advantages of oral composition—it will necessitate knowledge and it will disclose degrees of mental development.

But the topical recitation, excellent though it is, can never of itself secure the best results in oral composition. Public speaking is worthy of a place of its own on the class schedule. A plan which has stood the test of time

consists in giving one period a week to three-minute talks by the students, followed by an oral criticism by the teacher. With slight modifications, this plan will prove effective in the lower grammar grades not less than in college classes. Best results are more likely to come if the exercise be invested with a certain amount of dignity. The teacher's desk is removed from the platform which now becomes the official rostrum. The first speaker takes his place and the exercise begins.

Concerning choice of subjects, the instructor is offered a large variety. He may insist upon all the students talking on one subject, or he may divide the students into groups, each group discussing a given topic. Again, he may assign a different subject to each student, or allow freedom of choice. The wise teacher will employ all these devices at different times during the term, thus investing the exercises in oral composition with the needed spark of variety.

Should the students' speeches be prepared or strictly extempore? I think that they should be both, now carefully prepared, again, the result of what persons who use figurative language call the inspiration of the moment. It might be well to begin the course with prepared speeches, and then gradually wean the class from written outlines and notes. On the other hand, some successful teachers insist upon making the speeches impromptu from the beginning of the term.

Strictly speaking—and it is well to let the pupils understand this—there is no such thing as an ex tempore speech in the sense of being without preparation. Many great and glowing public utterances have been without proximate and even conscious preparation; but such speeches have been prepared, even as the victory of Waterloo was prepared; and it was on the cricket field at Eton, Wellington claimed, that the great battle was really won. At every moment of the day we are preparing—knowingly or unknowingly—for acts of self-expression that the

future will bring to perfection. This great truth—a truth voiced in slightly varying ways by some of the great poets and thinkers of the world—may be brought home to a class by conducting the exercise in oral composition in a manner something like the following:

At the beginning of the period the instructor writes a number of topics on the blackboard; and the more the topics vary and the more unrelated they are, the better for the purpose. Here is a specimen list: The Sacrament of Extreme Unction; Little Old New York; Why the Human Nose Has a Western Exposure; The Department of the Interior; Battle Flags; An Evidence of Education; Laboratory Methods; Commercial Aspects of Aviation; The Psychology of the Last Match; Vocations; The Second Violin. It will be observed that this list—actually used in a freshman class—has one of the characteristics of a translated joke; it is difficult to tell what it all means. Several of the topics are designed to be puzzling, others to tax ingenuity, others again to afford opportunities for treatment grave or gay.

When the list is written, the instructor announces that in five minutes each student will be called upon to talk on his choice of the subjects listed, the understanding being that no two speak on the same topic. After the interval, the instructor calls upon one member of the class who talks upon his chosen theme; then the second speaker is called, and so on. When all have spoken, the instructor makes his critical comments and leads a discussion of the results of the period from the point of view of oral expression.

The first period of the semester is something of an ordeal for most of the class; but misery loves company, and in this case the misery is salutary and not of long duration. And when the method is applied consistently, even for three months, the results are surprisingly gratifying.

Another helpful device is the oral reproduction ex-

ércise. The teacher slowly and carefully reads a paragraph from any well written book or paper within the capacity of the pupils, and immediately calls upon one member of the class to reproduce the selection as closely as possible. Should that pupil flounder or wander too far afield, another is pressed into service. Then the passage is read again; and the attention bestowed upon that second reading is the teacher's greatest reward. The leading disadvantage of this device is that many of the class are not called into active participation; its leading advantage is the concentration it forces upon a worthy model of English.

It is in the variety introduced into the work in oral composition that the teacher shows himself at his best, and but little ingenuity will suggest almost limitless variations and adaptations and combinations of the devices just given. There remains but to offer a few suggestions, the result of considerable teaching of oral composition and of conferences with other teachers representing practically all grades of school and college.

Temper the wind of criticism to the shorn lamb. It is very easy to make satirical or humorous comments on the efforts of your pupils; but don't do it. It is likewise very easy to convince yourself that the class as a whole is positively illiterate and that the individual showings have been shameful; but don't do it—and above all, even if you do do it, don't say anything about it. Remember that for the average pupil the act of getting up on that platform and saying something, anything, is a good deal of an accomplishment. Criticism must at times be destructive; but ordinarily it can and should be constructive and helpful.

Encourage directness and simplicity of speech and manner. Gently but firmly convey to your more expansive students a realization of the fact that they are addressing a small group from the classroom platform, not a swirling mob from the bema at Athens. Bring your

wordy students to see that, as Longfellow has it, the supreme excellency is simplicity. And in case you happen to have in your class a child who at some time or other has been bitten by a rabid elocutionist, teach him the wisdom of not overstepping the modesty of nature.

Never permit any slipshod recitation. Check the *andah's* and the *er's;* let curfew ring for the poor little waifs of relative clauses that go running around without their guardians; and teach wiser modes of thought to the young Patrick Henry's who start a sentence somehow and then trust to Providence to finish it for them. And all this applies not merely to the formal exercise of oral composition; it applies with equal force to the recitation in every school subject and every college subject, from the Baltimore Catechism to the History of Philosophy.

Be yourself a model in oral expression. This is most important of all. Parents will tell you that many children deliberately adopt the mannerisms and favorite sayings of their teachers. But all children, consciously or otherwise, are influenced by the teacher's modes of thought and manner of oral expression. No teacher can be the right sort of model until he has a working knowledge of the theory and practice of expressive reading, a consideration of which subject we reserve for another occasion.

Brother Leo, F. S. C.

St. Mary's College,
Oakland, California.

ARCHBISHOP SPALDING AND THE CATHOLIC UNIVERSITY*

Twenty-five years ago the northeastern quarter of the city of Washington was a desert site, a tangle of scrub forest and bush, the refuge of the homeless, reached by irregular paths, and apparently without a future, although in the setting sun one could see through the rare clefts in the oaks and maples the splendid mass of the Capitol, barely three miles away.

To-day that section of Washington is throbbing with life and with social activity of many kinds. Save for a few spots where love and religious awe compel the builder to stay his busy hands awhile, it is covered with thousands of pretty and comfortable homes, built with all modern improvements, and yielding to no city in the world for comfort and attractiveness. In its heart rise a fine reservoir and a great filtration plant, and while the natives of the forest and the bush, the furtive squirrel and the gay song-birds, have not been exterminated, they have given way to many thousands of human beings, and with them to the higher and more complex life that is at once the glory and the cross of civilization.

In the very heart of this new and busy life rises an educational institution, now widely known as The Catholic University of America. It has seventy-five professors and about six hundred students, and is located on a site of one hundred and forty acres. Its affiliated colleges and institutes cover two hundred more acres, and around it has grown up a University settlement of about four thousand souls. Fifteen buildings no longer suffice for the varied academic life that now grace these once abandoned villas of the old ante-bellum days.

Young ecclesiastics from many dioceses and novices

* Address delivered at the Public Meeting, November 24, at Peoria, Ill., in honor of Archbishop Spalding's Golden Jubilee of priesthood.

from several religious orders, lay students from nearly every State in the Union, crowd its class-rooms, and its professorial staff is reasonably representative of every interest in American Catholic society. It is to-day a great school, both in accomplishment and in promise, such as befits our country, our time, and the conditions of the American mind, actual and prospective.

It is supported largely by the annual sacrifice of the Catholic people of the United States, for its endowment is yet a very modest and insufficient one, in view of its possibilities and of the new outpouring of fabulous wealth upon similar institutions of a purely secular character. It takes a leading part in all the larger works of our modern American Catholicism, and is the regular meeting place of the American Catholic hierarchy. The cause of woman, in so far as woman can have a cause distinct from that of man, was very soon recognized at the Catholic University by the opening of Trinity College, a collegiate school of the highest grade, with fifty teachers and one hundred and seventy students, and the establishment of a College for Teaching Sisters, with fifty students and fourteen professors, and a Summer School for the same class of students, with forty professors and four hundred students.

No one who knows the beginnings of this work will gainsay me when I say that all this is owing to John Lancaster Spalding, that it originated in his heart and mind, and that its first measure of realization was owing to his faith in such an enterprise, his readiness to lead with voice and deed, his power of inspiring the first generous and noble gift that made it possible to pass from velleities to action, and his wisdom and courage in its earliest years, when the new institution that he had called into being walked, so to speak, through the Valley of Dispute, and by the very old law of survival earned its right to go about the business for which it had been

created by Leo XIII and the Catholic bishops of the United States.

Far be it from me to forget the names and the merits of his great-hearted associates of the first hour, who long bore with him the burden and the anxieties of its organization, and who are enshrined forever in the annals of the University as its original and chief benefactors. But in every work of such magnitude someone must climb the Pisgah of vision, must spy out the land as it were, and fire the hearts of his people with faith and hope. In some heart must flame without ceasing the live coals whence others renew a warm and living faith. Some lips must be consecrated to the cause or the mission that would appeal to a people or a time. Some eyes must be anointed to see farther and more clearly than all others the size and the value, the nature and the possibilities, of the high purpose that on occasions seizes men socially and sweeps them on irresistibly to a success impossible to the individual.

So it is forever. The architect, the sculptor, the poet, the painter, the musician, not to speak of the statesman and the philanthropist, are doubled with the dreamer, and no small element of their tenacity and directness is due to the "vision" that haunts them with its beauty and its sweetness, and seems possible to all because henceforth necessary to their own mental peace and balance.

Now there are dreamers and dreamers, and I fear that many of us are idle dreamers who dream to no purpose. It was otherwise with Archbishop Spalding, whose great work in this direction seemed outlined for him from youth, by birth, education, travel, and experience of men. Come of an old and honored family, whose name would by other titles be held in high esteem, he was brought up in the very heart of freedom and on unsurpassed traditions of religious love, devotion and sacrifice. Severe studies and much travel in the older and freer Catholic lands of Europe filled him with thoughts and hopes and

ideals more or less foreign to the struggling and timid American Catholicism of the 'fifties and the early 'sixties, with its new habitat unexplored, its new problems unsurveyed, and its raw material unsorted and confused. For Catholic Europe, on the other hand, the middle of the nineteenth century was the ripening of that creative religious romanticism whose prophets were Gorres and the Reichenspergers, the Montalemberts and the Lacordaires, the Overbecks and the Brentanos. The large, spontaneous, artistic life of the medieval cities, those nations in embryo, coupled with the credit and the service of the Church, were their ideal. Their intellectual output betrayed at every turn this new temper, in literature and the fine arts, in philosophy and statesmanship, in almost every phase of life that called for social expression. It was like a second spring of religion after the revolutionary horrors. To American poetry it gave a Longfellow and to American Catholicism a Spalding, imbued with all the noble thoughts and ideals that were then the very atmosphere of Catholic life in Belgium, Germany, and France.

Amid the national trials of the early 'sixties the young priest, scarcely returned from Louvain and Freiburg, could not but note with happiness the assured freedom of the Catholic Church in his native home, and its great potential forces. On the other hand, he could not but regret the lack of that broad mental culture characteristic of the world he had just quitted. Nor could he fail to see that the intellectual development of his people must come largely in and through their venerable religion, the works of which dotted all Europe and the spirit of which was even yet able to raise up a new and cultivated citizenship amid the wreckage of the Revolution. He knew only too well that European Catholicism had reached its highest stages through two institutions—the cathedral and the university, and that both were at once the outcome of a strong religious and intellectual life and the

feeders of the same. The proverbial generosity of the American Catholic people left no doubt as to the future beauty and dignity of divine service with all that it calls for and inspires. But how about the sources of education, that should draw its content from above, from sweet and pure springs. In a word, how about the higher education of the future, for our Catholic laymen, and in particular for our younger clergy? In the maturity of his powers and the fulness of his reputation, Archbishop Spalding became the acknowledged leader of the movement in favor of a University formally and distinctively Catholic, and during the decade from 1880 to 1890 he wrote and spoke unceasingly in its favor. Perhaps at this period no one else could have arrested the busy workers in so many scattered fields of Catholic endeavor, and compelled them to look up and dwell for a while in the higher regions of the intellect. But this inspired man could force a hearing for his cause, and did so repeatedly and with success. His services as orator, philosopher, poet, apologist, and educator were too great and too recent to ignore his earnest, insistent propaganda. What riper fruit of Catholic university education could we present, and what answer could be made to the arguments that he poured forth on all sides? In two notable discourses, that are like the classics of this cause, delivered at Baltimore in 1884 before the bishops of the Third Plenary Council and at Washington in 1888 at the laying of the corner-stone of the first building of the University, he brought together with convincing force and acumen every good reason for beginning a work too long delayed.

"In whatsoever direction we turn our thoughts arguments rush in to show the pressing need for us of a center of life and light such as a Catholic university would be. Without this we can have no hope of entering as a determining force into the living controversies of the age; without this it must be an accident if we are

represented in the literature of our country; without this we shall lack a point of union to gather up, harmonize and intensify our scattered forces; without this our bishops must continue to remain separated and work in random ways; without this the noblest souls will look in vain for something larger and broader than a local charity to make appeal to their generous hearts; without this we shall be able to offer but feeble resistance to the false theories and systems of education which deny to the Church a place in the school; without this the sons of wealthy Catholics will, in ever-increasing numbers, be sent to institutions where their faith is undermined; without this we shall vainly hope for such treatment of religious questions and their relations to the issues and needs of the day as shall arrest public attention and induce Catholics themselves to take at least some little notice of the writings of Catholics; without this in struggles for reform and contests for rights we shall lack the wisdom of best counsel and the courage which skilful leaders inspire.

* * * *

Let there be, then, an American Catholic University where our young men in the atmosphere of faith and purity, of high thinking and plain living, shall become more intimately conscious of the truth of their religion and of the genius of their country, where they shall learn the repose and dignity which belong to their ancient Catholic descent, and yet not lose the fire which glows in the blood of a new people; to which from every part of the land our eyes may turn for guidance and encouragement, seeking light and self-confidence from men in whom intellectual power is not separate from moral purpose; who look to God and His universe from bending knees of prayer; who uphold

> 'The Cause of Christ and civil liberty
> As one and moving to one glorious end.' "

In the broad range of his writings there are none more polished and solid, more earnest and persuasive, more forceful and sententious. Conviction and faith breathe from every line, the conviction and faith of a life-time supported and buttressed by observation, comparison, experience, and that inner compelling sense of the truth which comes to every honest mind when it has abandoned itself to a higher guidance. There is often in them a piercing lyrism as of faith that can no longer brook the dull channel of prose, but must rise to a higher level and sing to a listening world the truths with which its heart is bursting.

Archbishop Spalding was, therefore, the prophet of Catholic higher education in our country, and the moral leader of the first little band of devoted bishops and priests who found in his utterances the confirmation of their own instincts, views, and convictions. Without him the fertile idea might have long awaited an illustrious and influential mouthpiece, above all a great heart overflowing with courage and a mind profoundly convinced that the time had come for action, and that further delay was equivalent to a defeat in the province of higher education from whose consequences the Catholic people would perhaps never recover.

THOMAS J. SHAHAN.

THE CONVENT DRAMA.

"I see by the papers," as Hennessy would say to stir up Dooley, that Ellen Terry of England recently played the part of the *Abbess* in the ancient play entitled *Paphnutius,* first produced in Gandersheim convent in Saxony about 960, and written by the Benedictine nun Hroswitha. The author of the play might have had pleasant conceit about her own success at the time of its production, but her loftiest musings would hardly have foreseen a London presentation in modern English in 1914 with the foremost actress of her time in the leading role. There happens to be in England at the present moment a group of people known as the Pioneer Players, who make it their business to revive ancient dramas of merit. I move them a vote of thanks in behalf of all the Catholics of the time, in behalf of all the nuns, Benedictine and otherwise, and in behalf of Hroswitha herself. She and her play would have waited a long time for this graceful recognition, if they depended on the spirit of the Catholic body, and the religious communities. Not a few of the latter would have long ago consigned Hroswitha and her plays to everlasting oblivion, had they known about them. The critics have a deal to say about the nun of Gandersheim, and they differ considerably in their opinions, but they are all agreed, as the writer in the Brittanica expresses it, that her dramas are the bridge between the ancient drama and the miracle plays, and that she was a woman of genius to whom Shakespeare himself owed something. From their opinion that her plays were never acted I emphatically dissent, not on the ground of superior knowledge or discovered facts, but from a good knowledge of human nature. Hroswitha had first written poems on the lives of edifying saints to be read in the refectory or reading room. The

critics suppose that the plays were written for the same purpose, and were never really acted. It is a foolish supposition, based upon the modern fact that modern writers have used the dramatic form for poems and discussions not intended for the stage. The ancients were not so wise as to methods. When they wrote poems, it was to have them recited and sung everywhere, and when they wrote plays it was to have them acted.

From the very beginning man has been an actor. When the gates of Eden closed on our first parents, and their sinful progeny had grown up around them in the new and fierce conditions, not a doubt but that Adam and Eve often portrayed for their children the drama which opened with the delights of Eden, came to a climax in the trickery of Satan, and closed most fearfully with the victims of sin standing without the closed gates and gazing mournfully at the Angel with the fiery sword. It was acted later before generations of Adam's descendants. The form of expression called the drama is nearly as natural to man as his speech. The convents of the medieval day were not the precise, formal, elegant institutions of our time. Nuns were not then the noiseless, almost voiceless, statuesque creatures which modern spirituality and modern etiquette have created. I have seen them eat a whole meal without clattering a spoon against a cup or making more noise than a faint sigh. It seems an impossible feat, but it has been accomplished. The medieval nun was not trained in this fashion, nor was she bound by so many meticulous conventions. Hence the development of Hroswitha was fairly easy and natural, the drama was liked in the convents of that time, and the dramas of the nun were played by children of the school. Human nature is the same in every age. The rivalry of religious communities was as strong in the tenth century as it is today, and one may be sure that other convents had their Hroswithas, and produced plays, and sought honor. They have not survived for reasons un-

known to our day. Further investigation will probably bring a few of them to the light. All this by way of introduction to the statement that the convent drama had a brilliant beginning, and that its modern form has a perfect right to a place in the scheme of convent education. The convents may almost be said to get the dramatic spirit by heredity. Considering how precise and strait-laced the modern religious community has become, remembering that the stage has been pretty thoroughly condemned by a certain group of churchmen in every age, how can one account for the steady cultivation of the drama, in one form or another, in the convents, except by the supposition that they just could not help it? It was in their very nature. Sensible superiors did not resist the instinct, the consequent impulse. They said among themselves: great bishops and saints have written plays, and did not oppose their presentation on the stage: the play in itself is an indifferent honest thing; and everything being among ourselves, it may be looked upon as recreation. So we have a convent drama, at least from the time of Hroswitha in the tenth century, and very likely a long time before, but it is not important to discuss that point.

Since the convent drama is a recognized affair—I had almost said institution, it is so inveterate—since it has a method of its own, born of the circumstances, why should it not have a proper development and a proper place in the educational and social scheme? It has a place but rather precarious, also a development, but amusing rather than beneficial. At any moment a reforming bishop or a testy superior may consign it for years to the cellar, thence to break out like a fire in the middle of the night when no one is by. I have seen that happen more than once in my day. Its history never having been written, writers of the convent play compose from inspiration without guidance, haphazard, for special occasions, and get results which stir the mirth of mankind. They are

mostly innocent creatures, with instinctive dramatic power and a yearning to express themselves in dramatic form. Who does not recall their dramas of fifty years ago? They may be described as dignified burlesque, but the honesty of their intention and the simplicity of their audiences carried them through danger, and they were accepted with reverence and joy. Most of them were composed in the Shakesperian style, long dialogue, long soliloquy, moral reflections, extreme viciousness in the bad, and extreme sanctity in the good characters, and with little or no regard to plot, incident and climax. In a haphazard way the convent drama has escaped from that rut, and now often concerns itself with the portrayal of character, secures interest by the use of incident, and occasionally owns a plot and a climax; but it is still wordy and inconsequent, highly amusing to the expert, and has no place among the utilities of convent life. Superiors discuss its abolition regularly on the ground that it is too frivolous, and prelates regularly declare it an infection from the secular stage. What I wish to suggest is that the convent drama be given a proper place in the training of the children, and that by the process it be lifted up from its present irritating situation and made an agreeable feature of convent life. To achieve this happy result here, in my opinion, is the program:

First, there is needed a handy, illuminative, comprehensive history of the convent drama from the days of Hroswitha, to serve as a guide to the providers of convent plays. It would not be a difficult work to compose, but it would take time, for the gathering of specimens of convent drama all over the world. Critical examination of the convent drama would not show any marked development since Hroswitha's time, but it would certainly display characteristics, methods, and aims, and it would probably expose the secret of its own wonderful vitality. With this start the dramatists could then learn of the modern stage what it has to teach in the way of

technique. A consultation with superiors as to time and topics and place in the curriculum, or in the social life, would be the next step. This consultation would cover the whole ground of the drama's usefulness in the scheme of education. The greatest moral value of the drama is the fact that it "holds the mirror up to nature," that it enables the spectators

"To see ourselves as ithers see us;"

in fine that it places before us in an hour or two the fruits of an experience which lasted years or a whole lifetime. This value has always been overlooked or despised by the opponents of the drama, and by those who are ever preaching art for art's sake. None the less, it is incontestable, and I would make it the very cornerstone of the convent drama. Remember the last words of Wolsey's despairing heart:

> "Had I but served my God with half the zeal
> I served by king, He would not in mine age
> Have left me naked to mine enemies."

In these lines is the keynote of the convent drama, to bring home with all force to the youthful mind the great lessons of human experience. The aim of Christian education is to fix indelibly in the mind of youth the great facts of his existence and his destiny; his immortality, his accountability, a holy life and a holy death in the bosom of the Church. This accomplished, all the rest follows. Reiteration, even by the cleverest of teachers, preachers, and artists, does not increase an impression on the youthful mind; but indirect reiteration through all the sources of education, art and experience, ah! there's the thing! The mere statement by the teacher finds itself supplemented by the picture, the drama, or the daily experience, whereupon it becomes a living and continuous influence in the life of the child.

This principle of indirect reiteration would direct the choice of topics for the convent drama. Hitherto these topics have been chiefly concerned with the lives of the saints and martyrs, involving the working of miracles, trial before cruel judges, and death in the arena, incidents which have no connection with modern child life. They have the character of legend, not of actual experience, although they were actual experiences. I would not exclude them, but rather assign them to their proper place and to certain audiences. Their frequent use became so monotonous not long ago that convent managers began to seek relief in the secular drama, or imitations of it, and often lost sight of their own aims in the delight of staging a novelty. But let us bring the drama into line with the convent curriculum, so that the dramatists may see the infinite variety of topics for treatment in their plays. Catholic doctrine and morality are the chief studies of the Catholic school, history and literature are honorable and important studies, in addition to the ordinary common school branches, and around these like an atmosphere is thrown the Catholic spirit, which is brought to bear on the daily experiences of the children. It appears from this statement that the convent drama will quite naturally concern itself usefully with four departments, common moral experience, historical experiences of the Catholic body, the heroes and heroines of Catholic history, and doctrinal beliefs. Here is a wide range of subjects for the convent play.

The best and most useful plays will naturally be those founded on the common life of the people, and the domestic section of that life will appeal intimately to both dramatists and audiences. The love and devotion of parents for their children are matters with which few modern children are acquainted, chiefly because parents and teachers take it for granted that the children will of themselves understand and appreciate what is so constantly before their eyes and so bound up with their

daily comfort and happiness. But children accept these things as most adults accept their health, their prosperity, and the air which they breathe, matters of no account until they have been lost to their careless owners. It is amusing and convincing to note the surprise of a young person when asked this series of questions: Do you work for your living? Since you do not, who provides you with food, clothes, home, medicine, pleasure? And your parents having supported you all these years, you probably owe them a considerable sum of money? Have you ever calculated the amount? No; then let us calculate it now. The sum is staggering to the child mind. At this point I usually suggest that they give a note to father for the whole sum, agreeing to pay it promptly a few years after work begins, on condition that he charge no interest. The mutual relations of parents and children afford many themes for plays, in which comedy and sentiment will have a large place. The social virtues, friendship, gratitude, charity, generosity, make fine dramatic themes. No convent dramatist need worry over the question of art for art's sake; let her be an unblushing utilitarian. Catholic historical experience is a phrase for the past experiences of Catholic society. The people of today know very little about their ancestors, and what they had to endure in building up the Church fifty years ago. Father Quigley's story entitled *The Cross and the Shamrock* gives the experiences of a Catholic orphan boy in the Vermont of the days before the war. Drama on similar themes, on the persecution of the English Catholics under Elizabeth and the Irish under the penal laws, on Knownothing days in America, no less than on the days of the Roman Emperors, will bring home to young people the sufferings of their forefathers. The notable conversions of the nineteenth century among New York and New England Protestants afford splendid themes for dramatic treatment, and their novelty will create great interest.

Catholic heroes and heroines, particularly the latter for the convent drama, have been the usual subjects of the convent drama, and always of the early times. Little attention has been paid to persons so picturesque as Kateri Tegakwita, the Indian saint of Montreal, and to the wives and daughters of the frontier period in Quebec and Louisiana. As amateur actors dearly love the costume play, which in its rehearsal is an effective training in deportment and good manners, the courtly life of new France and new Spain, and the border life of the same, will charm the young by its stately manners, beautiful costumes and heroic deeds. It is a strange fact that Protestants were the first to stage such characters as Joan of Arc, Mary Stuart and Cardinal Richelieu, and in a most Catholic and sympathetic fashion, barring a few blunders now and then. The point is worth noting, that the convent dramatist will find it easy to provide a fine set of plays by just adapting the old and forgotten dramas to the convent stage. This is a mine that has hardly been touched. I just recall a drama by John Frederic Smith, an English Catholic gentleman, whose main scene is a court room where the heroine is being tried for murder, and is saved at the proper moment by the appearance of Cardinal Wolsey in royal state to act as a witness in her behalf. Finally, the fourth set of themes will be found in the doctrines of the faith, and very fruitful themes they will prove. The immortality of the soul with all its consequences, the power of the Church, the uses of the Sacraments, the tremendousness of death and judgment, suggest most beautiful and sublime themes for plays. Experts will understand what I mean much better than amateur dramatists. The play concerned with them will not be a mere exposition of the doctrine. In fact, the special doctrine may not be mentioned once in the action; but its influence on human life, character, and destiny will be so displayed that audiences will not miss the point. What an illimitable field! The

secular stage has never approached its own limitations, and the secular drama is therefore a very meager creature compared with what it might be. Hemmed in by the distrust and opposition of the good, by the commercialism of the managers, by the opinions of an ignorant public, the modern play has dealt only with love and marriage, great themes indeed, but not the only great. I would not be surprised if, in the course of time, the drama of convent and college and parish would earn an important place in the natural evolution of the drama by its freedom from conventions which restrict the field of usefulness for the modern play. A force already working in that direction, the freedom of the drama for better things, is the moving-picture show, which has shaken off all conventions and is performing miracles.

JOHN TALBOT SMITH.

THE INEFFICIENCY OF MORAL EDUCATION WITHOUT A RELIGIOUS BASIS *

The moral education of the child furnishes the greatest problem in educational thought to-day. It is an old problem, dating far beyond the days of Plato and Aristotle and theoretical and practical educationists of every age have regarded it the heart and core of education. Since the religious revolution of the 16th century, it has become a more grave and complicated question, owing to two causes: First, the State began then to assume control of the school and to secularize education. Secondly, the undermining of the dogmatic basis of religion, which also began then, has worked itself out in the course of four centuries to its logical consequences and the atmosphere of modern life is ethical and non-theological. Religion has faded in many circles into some vague relation between the finite and the Infinite, or into total unbelief. In the absence of religious instruction, independent moral instruction is resorted to as the means of forming conduct and character. Coupled with the lessened influence of religion, is the weakened efficiency of the home, due to industrial and social changes. The parent has lost the sense of grave responsibility to his child, and the child, in turn, is wanting in the respect and obedience due his parent. Confronted with such conditions, the educators are engaged in a world-wide movement to find some means of efficient moral education.

A great impetus was given to the movement in 1906 by the International Inquiry into the status of moral education in the leading countries of Europe, Japan and the United States. The First International Moral Congress held in London in 1908 indicates the same trend of educa-

* A thesis submitted to the Teachers College of the Catholic University of America in partial fulfilment of the requirements for the degree, Master of Arts.

tional thought. The general problem of the Congress was to find a code of morals binding on all men, to determine its sanctions, and the methods by which it was to be taught. The Second International Moral Congress met at The Hague in August, 1912, to face the vital question of moral education. All these large movements are evidences that educators are alive to the vast responsibility which rests upon them, and upon all to whom is entrusted the guidance of the young.

Moral education consists of three factors—instruction, inspiration, and training. Socrates held that virtue could be taught. Aristotle, on the contrary, emphasized training as the essential means of acquiring virtuous conduct, and that actual execution is the only way to learn an act; that we become masons by building and harpers by playing on the harp. "And so," he says, "we become just by doing what is just, temperate by doing what is temperate and brave by doing what is brave."[1] And before Aristotle, Plato wrote that what he hoped to have instilled into the minds of the young was at most good habits, good practical dispositions fostered in an unreflective way by music and gymnastics and only to be understood by reflection at a later period.[2]

Each of these educational theorists has his disciples to-day. The principle which divided Socrates and Aristotle on the subject of teaching morality divides the advocates of independent morality into two schools at the present time. The Socratic idea of moral education may be traced in the direct system which emphasizes the element of instruction and maintains that facts of morality should be taught as facts of arithmetic or history. The Aristotelian principle of moral training is seen in the system of the indirect method of moral education which holds that the essence of moral instruction consists in the formation of good habits; that school discipline, the

[1] Nichamachean Ethics, Book II, Chap. II.
[2] See Plato, Republic, Book VII, p. 321.

content of the curriculum, and, above all, the personality of the teacher furnish the opportunity and the means.

Another and more fundamental principle than that of direct or indirect moral instruction is the principle of religious or non-religious basis of moral education, forming the two systems: moral education inseparable from religious instruction, and independent moral instruction, dissociated from religion.

The direct independent method has been adopted in France, Japan, and in the Ethical Culture Schools of the United States and England. The indirect independent method is the principal means used in the public schools of the United States. Moral instruction based on religion obtains in England in a restricted and theoretically non-sectarian sense in the form of Scripture Lessons. In Germany, the system of a religious basis is worked out with greater fullness. In the Catholic school system of the United States, it is realized with practically perfect freedom. The present paper is an inquiry into the various methods as they are practiced in the countries named and the efficiency of those methods.

EXAMINATION OF VARIOUS SYSTEMS IN PRACTICE

1 *France*

The method of systematic moral instruction is in operation in France. In 1882 the Parliament laicized the common schools of the nation, and substituted the teaching of independent morality for the teaching of morality on a supernatural basis.[8] There had been no preparation for the vast undertaking, and more than one hundred thousand teachers were obliged to assume the work of moral instruction entirely unprepared for the tremendous responsibility of the moral education of six millions of children.

At once the government established a Normal school

[8] Harrold Johnson, International Inquiry, Vol. II, p. 2.

in each province to train primary teachers, and two Normal Colleges, one for men at Saint Cloud, and one for women at Fontenay-aux-roses, to provide trained teachers of morals for the Normal schools of the provinces, thereby furnishing a certain professional training in the teaching of morality for primary teachers. The Normal School training of two years requires a course of two hours a week in the study of psychology, morals, and pedagogy as special preparation for the work of moral instruction in the school.[4]

The introduction of the new system was begun with ardor. Jules Simon, Jules Steeg, Compayré, Pécault and other educators addressed themselves to the task of preparing text-books of moral instruction for the grades ranging from seven to thirteen years. The first half hour of the morning programme is devoted to the moral instruction lesson.

The work begins with oral lessons with the children of five years in a very simple way. At the age of seven, they use text-books. The manuals for the children from the ages of seven to nine years contain (1) moral precepts; (2) stories illustrating them; (3) questions to drive the precepts home; (4) compositions upon the subjects of the lesson.[5] The programme states that the teacher should use concrete examples which appeal to the pupils' experience to develop moral emotions and to inspire them with feelings of admiration for the universal order; with religious feelings, by calling their attention to scenery of natural beauty; with feelings of charity, by pointing out to them sufferings to relieve; with feelings of gratitude and sympathy, by telling them of a courageous deed, or by taking them to visit a charitable institution.

In the intermediate grades from nine to eleven years, the programme is more definite. It treats of (1) the child in the family; (2) the child in the school; (3) duties to-

[4] Bracq, *Educational Review*, Vol. XXXII, p. 326.

[5] Spiller, Moral Education in Eighteen Countries, p. 211.

wards its country and society; (4) duties towards itself; (5) duties towards other men; (6) duties towards God. In the revised programme, however, the duties towards God are omitted. In the highest primary class from eleven to thirteen years, the work comprises elementary moral instruction in general and social morality in particular. Most of the text-books on morals follow the general outline of the intermediate programme. Each chapter consists of a number of moral, hygienic, or business precepts, a résumé to be committed to memory, subjects for pupils' compositions, and several stories written by the author of the book, illustrating the teachings of the chapter. It is to be noted that none of the text-books mention the serious problem of moral purity.

In 1906 the school books were revised and every allusion to God was omitted. In some moral instruction manuals, notes on Evolution were substituted for the four pages formerly devoted to the Deity. In the revised edition of the reader, *La Tour de la France par Deux Enfants,* not only is all reference to God suppressed, but the youths no longer visit the Cathedrals.[6] A "neutral" edition of Robinson Crusoe has been published by Flammarion in which all allusion to the Bible is omitted. Some educators favor a vague Deistic teaching, to cultivate the spirit of reverence. At the Moral Congress in 1908 it was recommended that such instruction be limited to two points: the idea of a First Cause and a sentiment of respect and veneration for the Perfect Being.[7]

From the beginning, moral instruction seemed to be the aim rather than moral education; the enlightening of the mind rather than the formation of habits and character. The pupil is taught to make fine moral distinctions without much regard to the foundation in his moral life of deep moral principles. He memorizes a great many résumés of moral lessons, writes compositions on the

[6] International Inquiry, Vol. II, p. 77.

[7] See F. Buisson, Papers on Moral Education, p. 189.

moral virtues, and has moral facts impressed upon him at every turn, not only in the moral instruction lesson, but in reading, grammar, arithmetic—in every lesson of the day. The tendency of so much mechanical instruction is to make the pupil indifferent to the subject. It lacks emotional appeal, and the stimulus of high ideals. There is danger of such a course making moral prigs and hypocrites. An unprejudiced critic who has made a careful study of the method says: "It has no vista; no escape into the ideal and infinite. It is too obvious, too commonplace and trivial!"[8]

The aim of moral instruction as expressed by Jules Ferry, the statesman intimately connected with the adoption of the *l'Enseignement laique,* was to inculcate "horror for all that was low and vile and admiration for all that was noble and generous."[9] We shall see how well the aim has been attained. The method of discipline is out and out non-interference. With the child of five years, up through the grades, and the *lyceé* the common exhortation and the final appeal is *"Sois sage! Sois raisonable!"* Jules Payet in *La Morale* glorifies reason: "The eternal laws of Reason are the conditions of our liberty. We believe that we owe the child a teaching that shall set him free and that no person has the right to influence his mind or his conscience in any way."[10] A child's will is never forced into submission except when his nature is depraved. He is appealed to on the ground of public opinion, but if all fails, he is left to find out his mistake and suffer the consequences. The teacher is not vested with authority to govern the child, nor is he to interfere in any way except to protect the child from whatever influence which might hinder his spontaneous development. No distinction is made between the developed will and the undeveloped will. The child is sacrificed

[8] International Inquiry, Vol. II, p. 43.
[9] Quoted by H. Johnson, op. cit., p. 15.
[10] Quoted by Storer, *North American Review,* Vol. 191, p. 172.

on the altar of reason. A mere bundle of instinctive tendencies and impulses, without reason or will to guide them, he is left independent of all authority because his individual reason must be supreme. Payor admits that "the child is at first an anarchy of appetites and tendencies."[11] If he is to become free, his instincts must be lifted up and organized into moral habits by his own free activity. But in the beginning, he is unable to initiate or to direct the development, and the authoritative guidance of the teacher is indispensable. Education consists in exercising control of some kind, not to conquer the child, but to induce him to transform himself, to make him become something that he would not become if left to himself."[12]

There is no room in the rationalistic spirit of the natural school for the principle that "to be free we must first deliver ourselves and that liberty is an ideal which we have to win and not merely to proclaim."[13] The true teacher is under the obligation, not only to respect the conscience of the child, but also to assist in the formation of his conscience.

One of the defects in moral instruction without religion is that it has no definite standard of morality. M. Boutroux said at the Moral Congress, "Moral education ought to take for its principles the ideas commonly accepted by respectable men in the society in question and the teacher may call in his reason to justify the principles which he teaches.[14] M. Belot on the same occasion thought that the best thing was to lean on sentiment as a guarantee of morality.[15]

The new morality of France is essentially social, and the only moral obligation is the claim that society makes on the individual. Every man owes society a debt which

[11] *Revue Philosophique*, Dec., 1899, p. 602.
[12] See Laberthonniére, The Ideal Teacher, p. 29.
[13] Op. cit., p. 48.
[14] Bourtoux, Papers on Moral Education, p. 22.
[15] See Belot, Papers on Moral Education, p. 123.

it is his duty to repay, and he owes duties to himself only because of his duties to society. We admit that the social motive has an appealing force, but there is nothing authoritative in its commands to induce a man to sacrifice his selfish interests for the claims of society upon him. How efficacious would be the obligation of the debt that man owes society in restraining him from suicide under stress of despair would be an interesting speculation. And if he is a burden to society, what, then, is the restraining motive? Society, though a necessary means whereby man develops his nature, can never be an end in itself, nor the basis of obligation. Each man recognizes in every other person the dignity of human nature which he is bound to respect, and the obligation imposes the duty of assisting whomever he can, not for the benefit of society, but because it is the law of God, working out in the realms of right and duty. Let us suppose the teacher in the school room in France, trying to teach morality in a province where the moral tone is low. The idea of God has been banished and there is no sense of obligation. The children have memorized the Declaration of the Rights of Man which hangs in every school room, and refer to it to answer any question in social rights. The teacher may say to the pupil who asks why an act is wrong that it is because most people think so, but if the moral tone is low, he cannot use even this unconvincing reason. He must call upon his philosophy which may range anywhere from Kant's Categorical Imperative to Utilitarianism to explain why the act is wrong.

The results of the laicization of the French school and its direct moral instruction have been disastrous to morality. There has been an enormous increase of juvenile crime, and even of juvenile suicide. The press pours the vulgarity and obscenity of the youth into every city of the land.[16] An Examining Judge in Paris says:

[16] See Harrold Johnson, op. cit., p. 11.

"It cannot escape the observation of any upright man . . . that the frightful increase of crime among young people has coincided with the changes made in the organization of public education."[17] That the *Académie des Sciences Morales et Politique* chose for its prize essay in 1908 *Des Causes et des Remedes de la Criminelite Croissante de l'Adolescence* is a gloomy commentary upon direct moral instruction in France.

SISTER MARY RUTH.

The Sisters of St. Dominic,
Sinsinawa, Wisconsin.

[17] M. Guillot, *Paris Qui Souffre*, p. 252.

SUMMER SESSION OF SISTERS COLLEGE, DUBUQUE EXTENSION

During the past three summers sessions of the Sisters College were held at the Catholic University. The attendance was large and thoroughly representative. Sisters from all the leading communities and from all parts of the United States and Canada attended. During the six weeks of the last summer session seventy-two courses, each covering thirty hours of class work, were offered by thirty-six professors and instructors of the University. The many and great sacrifices of professors and sisters which rendered the summer sessions possible are already beginning to bear a rich harvest for religion and education. A new spirit is growing up throughout the country and there is everywhere manifested a keener striving for higher standards and a closer approximation towards uniformity in ideals and methods. The standardizing and affiliating of more than sixty high schools, which took place during the past year, is but one of the many things that have taken place to rejoice the hearts of all who are interested in Catholic education.

The Sisters College has already passed beyond the trial stage and it is entering upon a career of usefulness which can scarcely be calculated at this time. It is, indeed, encouraging to know that the Sisters are hereafter to receive the instruction which they need to equip themselves for their sacred calling under Catholic auspices. This movement has not occurred one day too soon. Every Catholic throughout the country must have been genuinely shocked by the following statement of Oscar Morrell Heath, published widely through the press and printed on the cover of his prospectus and preface to Composts of Tradition, one of the vilest books that has appeared in the English language: "Twenty-four hundred teachers

and nearly nine hundred Sisters from parochial schools have been satisfied with my work as a teacher. I rely upon them for the publicity which I hope to obtain for my forthcoming book." This book advocates suicide, the extermination of slum babies, the pensioning of white slaves and of unmarried mothers, making a mutual agreement the strongest cause for divorce, rendering marriage difficult or impossible, and other anti-social doctrines.

It is a shocking thing that such a man should be able to say that nearly nine hundred Sisters were among his pupils. It is needless to say that not one of them would have attended had she been aware of the manner of man that occupied the position of Principal of the Cultural Review School of Chicago. It should be remembered that until the Sisters College opened its doors the Sisters pleaded in vain for assistance in their educational work from Catholic colleges, and they were obliged to turn to State institutions for help. The joy which they feel and which they express on all sides over the fact that they are no longer obliged to go into the midst of dangers and uncongenial surroundings to obtain the necessary instruction is ample reward for the University Professors and for all others who are making sacrifices to carry on this work.

The Sisters and the Professors gladly brave the heat of our Washington summers. To promote the good work they deny themselves needed rest and the variety obtainable through vacation trips. But in addition to all this, money is necessary to defray the unavoidable expenses and this neither the Sisters nor the Professors possess in anything like the quantity demanded by the urgency of the case.

A large item of expenditure unavoidably connected with the summer school is the traveling expenses of the Sisters. How great this is will readily be understood when it is remembered that Sisters from Vancouver, from Portland, Oregon, San Francisco, San Antonio,

Galveston, New Orleans, Key West, and Nova Scotia were in attendance. Of course traveling expenses render it impossible for many Sisters to come from such distances; no community could afford it. Even if free transportation could be secured the incidental expenses of the trip would be considerable when large numbers are taken into account.

The Professors of the Catholic University would gladly diminish this burden had they the means of doing so. And, in fact, a plan has been reached that will materially lessen the expense for many of the Sisterhoods during the coming summer.

Archbishop Keane of Dubuque has generously offered to place St. Joseph's College at the disposal of the Sisters for a summer session of the Sisters College during the coming summer. Nine of the Professors of this splendid college have offered to forego their vacations in order to take part in the good work. The faculties of St. Thomas College, and St. Paul Seminary, of St. Paul, Minn., have offered to lend their aid, and the Professors of the Catholic University have consented to increase their burdens by adding the Dubuque Extension to the summer session which will be held here at the Catholic University on the same scale as in former years.

It is somewhat too early to announce the full program for the summer sessions, but we can say with security that the Dubuque summer session and the Washington session will run along parallel lines. Each of the many courses offered in both summer schools will cover thirty hours of instruction of the same grade as that given during the academic year at the University, and each of these courses will count towards academic degrees exactly as if they were taken during the academic year.

The following is a partial list of the distinguished Professors who will conduct courses in the Dubuque Extension Summer Session:

Very Reverend Edward A Pace, Ph. D., S. T. D., LL. D., Professor of Philosophy and Director of Studies, the Catholic University of America.

Very Reverend Thomas Edward Shields, Ph. D., LL. D., Professor of Psychology and Education, C. U. A., Dean of the Sisters College.

Reverend William Turner, S. T. D., Professor of the History of Philosophy, C. U. A.

Reverend William Kerby, S. T. L., Doctor of Social Science, Professor of Sociology, C. U. A.

Reverend John Webster Melody, S. T. D., Associate Professor of Moral Theology, C. U. A.

Reverend Franz Coeln, Ph. D., Associate Professor Sacred Scripture, C. U. A.

Reverend George Sauvage, C. S. C., Ph. D., Instructor in Psychology, C. U. A.

Louis Henry Crook, B. S., Instructor in Mechanics, C. U. A.

James Francis Connor, A. B., Instructor in Mathematics, C. U. A.

Reverend Leo McVey, J. C. L., Instructor in Education, Sisters College.

Reverend Michael Costello, Grad., Ed., C. U. A.

Very Reverend Humphrey Moynihan, S. T. L., President, St. Thomas College, St. Paul, Minn.

Reverend John A. Ryan, S. T. D., Professor of Moral Theology and Canon Law, St. Paul Seminary.

Reverend Alphonse Carey, S. T. L., Instructor in Latin and Greek, St. Thomas College, St. Paul, Minn.

Reverend John C. Stuart, S. T. L., Instructor in Philosophy, St. Joseph's College, Dubuque.

Reverend John Nolan, S. T. L., Vice-President, St. Joseph's College, Dubuque.

Reverend Thomas Conry, S. T. B., Instructor in English, St. Joseph's College, Dubuque.

Reverend Albert S. Peikert, S. T. B., Instructor in History, St. Joseph's College, Dubuque.

Reverend John J. Breitbach, A. B., Instructor in Chemistry, St. Joseph's College, Dubuque.

Reverend John B. Herbers, A. B., Instructor in German, St. Joseph's College, Dubuque.

Reverend Alphonsus Dress, Instructor in Music, St. Joseph's College, Dubuque.

Professor J. W. Cretzmeyer, A. B., Instructor in Mathematics, St. Joseph's College, Dubuque.

Thomas Quinn Beesley, B. A., St. Mary's Seminary, Baltimore, Md.

Several other instructors from whom answers have not yet been received will, it is believed, take part in the work.

It is confidently expected that the attendance at the Dubuque session will be very large. The situation is peculiarly fortunate. St. Joseph's College will provide abundant room for lectures and laboratory work. A splendid new college building is nearing completion and will, it is hoped, be ready for occupancy during the summer session, should the buildings now in use prove inadequate. Situated within a few minutes' walk or a short ride on the street car from St. Joseph's College, there are a number of convents and academies which, during the summer season, can accommodate a great number of Sisters. Among those available may be named, Mount Carmel, the Motherhouse and novitiate of the Sisters of Charity, B. V. M., the Motherhouse and novitiate of the Presentation Nuns, the Visitation Academy, the Motherhouse, novitiate and academy conducted by the Sisters of St. Francis, Mt. St. Joseph's College and Academy. The Motherhouse and academy of the Dominican Sisters at Sinsinawa Mound is within six miles. Chicago, Milwaukee, and St. Paul are each within five hours' ride of Dubuque, Sioux City, Omaha, and St. Louis are within easy reach, and it may reasonably be expected that large numbers of Sisters from all these points will attend the summer school.

Ample provision will be made for the instruction of every Sister engaged in the work of teaching, whether in the primary department, the grammar grades, the high school, college, or novitiate. The professional courses are intended for teachers in all grades of work, but the teachers in primary and elementary schools stand in greater need of courses dealing with methods, child psychology, the history and philosophy of education, than do the teachers who are engaged in instructing older pupils. Courses for beginners will be provided in the languages, both ancient and modern, as well as advanced courses in the classics. Special method courses will be given for various subjects usually contained in the curriculum of the elementary school.

The work of the Dubuque Extension will help in its own way to bring home to our people throughout the country the fact that the Catholic University and the Sisters College are in no sense local institutions. Their blessings are not confined to any one locality or to any one class of students in the country. Wherever there is a Catholic school, there the mighty and uplifting influence of the Catholic University will be felt, encouraging and inspiring the teachers, providing them with guidance, text-books and manuals of method, lifting the standards, ordering and rendering more effective curricula, imparting courage and self-respect to teachers and institutions and welding all our educational institutions into organic unity. As the Sisters College develops this great uplifting influence will be felt more and more keenly in all parts of the country.

The work begun by the Catholic University has already called into existence many helpful agencies outside of its own direct control. Summer Schools for the Sisters have been opened under Catholic auspices in Milwaukee, Pittsburgh, Omaha, and Chicago, and the summer institutes given in many of the motherhouses and colleges have broadened their scope. This movement has already as-

sumed large proportions and bears eloquent testimony to the desire of our teaching Sisters to perfect their work under Catholic auspices.

Sisters who desire to obtain accommodations while attending the summer session in Dubuque should write to Rev. A. R. Thier, St. Joseph's College, Dubuque, Iowa.

The tuition will be $25 for each Sister. This entitles the student to admission to all classes which she may be competent to follow. Where fifty or more Sisters come from a single institution, some reduction in tuition according to the number will be given. Application for this reduction should be made to the Dean of the Sisters College, Brookland, D. C., before July 1st.

The session will open on Sunday, July 12th, and close on Friday, August 21st. Lectures will begin promptly at 8 o'clock on Monday, July 13th.

All communities intending to send Sisters to the Dubuque Session of the Summer School are earnestly requested to notify the Dean of Sisters College at the earliest possible date, stating the number of Sisters that they shall probably send. This will greatly facilitate the work of organization, and will enable us to make a proper preparation for the various classes.

Thomas Edward Shields.

EDUCATIONAL NOTES

There are some kinds of knowledge that become poisonous when administered by the wrong hands, and sex hygiene is among them.

It is hard to believe that this new mischief can be advocated by any one with a practical, as opposed to a theoretical, knowledge of children, or by any one who is aware of the school-class consciousness that always tends to descend to the level of its lower units. A proper sex hygiene cannot be taught as arithmetic or geography are taught. It does not consists in the imparting of facts. It cannot be written down in books, or even talked about in a formal and definite way. Sex hygiene is a matter more of moral than of intellectual consciousness. It comes only from the ceaseless vigilence of parents, from the constant inculcation of self-restraint, and from those wise "words in season" that can never find a place in a school curriculum. No one who can look back upon his own boyhood days and so imagine the effect of a class lesson on sex hygiene, could fail to look upon an experiment of this kind without consternation. If any educational effort of this sort is to be made—and it ought to be made and it is being made—it should not be directed toward the children, but toward the parents. That parents are gravely remiss is true enough, but this is an evil that cannot be remedied by adding a new subject to the school curriculum. Sex hygiene can properly be taught only by parents and guardians. In the hands of others it is a virulent poison. It is far better that it should be untaught than taught wrongly.

SEX HYGIENE

School Board Journal, Dec., '13.

There are, indeed, possibilities of a broader education in the future than the past has yet known. The ten-

dency is stronger today than ever before to psychologize education, to adjust it to the needs, interests and capacities of the child; and as the nature of the child is many-sided, so we may perhaps have an approach toward a many-sided education. The school may thus lay a necessary emphasis on certain factors which the existing civilization minimizes. But even so, studies which are not in harmony with the prejudices of society at any given period will find it hard to secure a place of importance in the curriculum.

LIMITATIONS OF EDUCATION

The limitations from which education has suffered in the past show, then, the danger of attempting to substitute it for religion. The great strength of religion lies in the fact that it can furnish high ideals and supply the motive power for carrying them out. Thus it can be and has been a great force in human progress. "In the world's history," says an eminent scholar, "no culture, no education, no political training, has been able to rival the mature and ultimate effects of Christianity in humanising society."

Education is an instrument rather than a creative force. Its history shows it to have been the outcome of social and economic conditions. It has been useful in intensifying these conditions, in carrying out existing ideals. But it is doubtful whether it can of itself create the influences by which humanity is to be uplifted; for these we must look elsewhere.

Pedagogical Seminary, Dec., '13.

Since it is fast becoming the opinion that the classical languages are needed only by those going to college, that subjects which might tend to give cultural background should be taught with a vocational appeal, it becomes the

DUTY OF ENGLISH TEACHER

particular duty of the teachers of English, to whom the cultural work is now largely intrusted, not to narrow but to widen their aim. This does not mean that English teachers in commercial or technical schools should be out of sympathy with the vocational purpose of the institutions in which they are teaching. They should never lose sight of the fact that they have a distinct contribution of a very definite nature to offer. But it does mean that it is to them the community looks, more than to any of the other teachers in the school, for that higher training which brings complete self-expression, development of ideals, and a sane philosophy for the use of leisure. As Aristotle has said, "It is clear there are branches of learning and education which we must study with a view to the enjoyment of leisure, and these are to be valued for their own sake; whereas those kinds of knowledge which are useful in business are to be deemed necessary, and exist for the sake of other things. . . . To be always seeking after the useful does not become free and exalted souls."

It is not enough, then, to look after the immediate training of students going into business. We must extend our imaginations into the future that we may prepare them for the broad requirements of positions that they can hope to enter after they have served their apprenticeship as typewriters, stenographers, and office assistants; and we who are teaching English must ask ourselves what instruction we can give them in the use of literature that will help them to interpret life with a clear vision and, when their work is done, to seek relaxation, not as now in the latest "best seller" or the most thrilling moving-picture show, but in such books as will minister directly to their higher faculties. This means that we must know business, life, literature, music, and the arts.

English Journal, Dec., '13.

The teaching profession is one of the most taxing as well as one of the most engrossing of all the professions. It may be compared with the ministry in that it seeks to develop character; with medicine, in that it aims to preserve and restore health; with law, in that it acts as mediator between the public and the schools; with social work, in that it feels the necessity of knowing the home environment of the pupils and social conditions of the city. If this were not enough, the members of this profession are required to rival the tact of a diplomat; the stern discipline of a policeman; and the reassuring gentleness of a mother. All this is aside from any teaching per se which may be required or any amount of scholarship that may be needed to make the work effective. In the light of these facts, the wonder is not that so few men go into teaching but that any go; not that there are so few first-class teachers but that there are any; not so wonderful that the profession needs holidays and that so many lose their health but that any survive.

TEACHING PROFESSION TAXING

Teachers live too much to themselves. They form too much a class apart. They are so prone to become overmuch engrossed in the small details of their profession that they forget the larger outlook. All teachers can talk about their grade of school; few teachers can talk about education in a large way. A year or so ago I had a striking example of this limitation. I tried to form an educational club of teachers, but failed. The reason given by all was that they were too busy and that, as we were not teaching the same subjects, there would be no points of common interest. In other words, they were so engrossed with the details of their own small sphere that they had no time to give to a larger vision. . . .

BROAD OUTLOOK

It is unwise to spend much time on details; better slight the non-essentials. It is never wise to be a slave to correcting papers, especially English papers. If the school

will not provide a reader of compositions, the teacher might correct only three out of five. No school has a right to stunt a teacher's growth. . . . Work easily done, without worry, is among the first essentials to the gaining of leisure. If the teacher is to be to the school all that he should be, then he must be a vital, well-rounded personality. . . . It is a vivid realization of what life is and what life means that make for a vital individuality, the only kind of individuality that counts in unconscious tuition, which, after all, is the largest part of any work in the school. It is by the power of suggestion that we accomplish the most for our students. At best, we can give them only a modicum of knowledge. But we can inspire them to live, if we ourselves are vividly alive.

VITAL INDIVIDUALITY

Pedagogical Seminary, December, 1913.

Three closely interrelated subjects continue to vex the souls of those persons who are most directly responsible for the education of the young up to the time of their self-dependence and responsibility. During that period of tutelage, from the nurse's arms to independence, the work of true education is one of gradual withdrawal of external government, suggestion, and restraint as the inherent energies of the individual are encouraged, developed, and trained to habits of self-reliance, and according to the recognition and observance of that fundamental principle will education be scientific and successful.

THREE PROBLEMS

The gradual withdrawal of restraint from the pupil and the constant and increasing appeal to the latent powers within to energize into active self-expression, develops two opposing tendencies in those who are charged with guardianship—the tendency to give undue weight to external control and the tendency to withdraw restraint before the powers of self-government are duly developed. The excessive appeal to external force is

forgtful that the chief factor in the problem is the child's own mind and will. All other elements are quite secondary. Those who would withdraw restraint and guidance unduly, as would some Montessorians, who are more Montessorian than Montessori herself, forget that a child is not a savage animal born to find its own way and fend for itself by instinct like a new-hatched chick or a bear cub, but is a living immortal soul born into a community with the inheritance of the accumulated wisdom and experience of the ages. The initial observance of wise precepts gives the starting-point to higher exercise. There is no necessity to burn its fingers to learn, as Herbert Spencer would have it, that the fire is hot. That is the doctrine of a bachelor doctrinaire. Wisdom prescribes the judicious middle course, the nice balance of forces. But even in this doctors will differ, because education is a practical art guided by nature and science, like the empiric practice of medicine, in which the wisest physicians may vary, and the child has a good sporting chance to survive in spite of teachers, guardians and doctors.

OPPOSING TENDENDIES

But the problem of education is complicated by three classes of meddlers, who seek in the name of the public, not to assist those in charge, as the public as a community benefiting by the education of the children have a call to do; not to demand an adequate return for that assistance, as they have a right to do; but to control, direct, and interfere in every detail of organization, method, and practice of education, which they have neither call, right, nor capacity to do. There are the politicians represented by the colossal humbug in his stride, who is out for votes, the permanent officials, who assume mastership, whereas they are servants out for salaries, and local farmers, manufacturers, shopkeepers, and the rest, who are out for "hands." These all clamor for control, and invade the rights and frustrate the duties of those to whom the con-

MEDDLERS AND MUDDLERS

trol and direction of education primarily, essentially and predominantly belong. Who are they? The three persons who count for a Catholic are the parent, the teacher, and the priest. The child is related to the state only through the family. As a citizen in the making, the state may exact from the parent the efficient training of the child. In case of failure or distressful inability in the parent it may act *in loco parentis,* and it may strengthen the hands of the parent, but it is no part of its function to teach, and to teach is not within its capacity. As a teacher the state is a meddling incompetent and a usurper.

The London Universe, January 2, 1914.

CATHOLIC TEACHERS WANTED IN NICARAGUA

A request has been received by the Bureau of Education from the Nicaraguan Minister to the United States for assistance in securing teachers from the United States for several institutions in Nicaragua. He desires to secure a director and three professors for the Institute of Granada, and twelve other teachers, at least four of whom must be men, for four model elementary graded schools of about 400 pupils each that the Nicaraguan Government purposes to establish in Managua and Granada. Four of these teachers will be in charge of kindergarten and primary departments, four in charge of intermediate work, and four in charge of the work of the upper grades.

The director of the Institute of Granada will probably be paid a salary of from $3,000 to $5,000 per annum. The three professors for the institute must be qualified to teach one or more of the following subjects: English, French, history, mathematics, natural and physical sciences, agriculture, and pedagogy, including particularly school administration and methods of teaching.

Appointments to all the positions will be made for three years, work to begin in May or June, 1914. It is desirable that all the professors and teachers secured be able to read, write, and speak the Spanish language; that they are members of the Roman Catholic Church; and that they have had successful experience in public school work in the United States.

All communications should be addressed to P. P. Claxton, Commissioner of Education.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

On Tuesday, January 6, the Knights of Columbus formally presented Cardinal Gibbons, Chancellor of the Catholic University, with the endowment fund of $500,000 for the Catholic University which they have been collecting during the past four years. The presentation was made by the Supreme Council of the Knights of Columbus, which met in the Cardinal's residence, Baltimore, the presentation address being delivered by Mr. Edward Doyle, of Detroit, Mich., chairman of committee on endowment fund. There were assembled for the occasion as guests of the Cardinal the Most Reverend Archbishop Prendergast of Philadelphia; the Honorable Michael Jenkins, Treasurer of the Catholic University; the Right Reverend Bishop O'Connell, of Richmond; the Right Reverend Bishop Corrigan, of Baltimore; Ex-Ambassador to Vienna, Richard C. Kerens, of St. Louis, Mo.; the Very Reverend George A. Dougherty, D.D., Vice-Rector of the Catholic University; the Reverend William A. Fletcher, D.D., Rector of the Cathedral, Baltimore; the Reverend Patrick C. Gavin, Chancellor of the Archdiocese of Baltimore; the Reverend Louis O'Donovan and Reverend Louis R. Stickney, Secretaries to the Cardinal.

The members of the Supreme Council in attendance were as follows: Mr. James A. Flaherty, of Philadelphia, Pa., Supreme Knight; Mr. Martin H. Carmody, of Grand Rapids, Mich., Deputy Supreme Knight; William J. McGinley, of New Haven, Conn., Supreme Secretary; Mr. D. J. Callahan, of Washington, D. C., Supreme Treasurer; Mr. Joseph Pelletier, of Boston, Mass., Supreme Advocate; Dr. E. W. Buckley, of St. Paul, Minn., Supreme Physician; Mr. Thomas J. McLaughlin, of Newark, N. J., Supreme Warden; the Reverend Patrick J. McGivney, of Bridgeport, Conn., Chaplain of the Order. The following Directors were also present: Messrs. George F. Monaghan, of Detroit, Mich.; J. J. McGraw, of Ponca, Okla.; James Maher, of Chicago, Ill.; William F. Fox, of Indianapolis, Ind.; Clarence E. Martin, of Martinsburg, W. Va.; D. J. Griffin, of Brooklyn, N. Y.; W. H. Gulliver, of Portland, Me.;

John F. Martin, of Green Bay, Wis.; John H. Reddin, of Denver, Colo.; W. D. Dwyer, of St. Paul, Minn.; Dr. N. A. Dussault, of Quebec, Canada, and Paul Leche, of Donaldsonville, La.

After the presentation the Cardinal entertained the Supreme Council and Directors of the Order and invited guests at dinner. Addresses were heard from Monsignor Shahan, Bishop O'Connell, Bishop Corrigan, Mr. Joseph Pelletier, of Boston; Mr. Philip S. Hart, of Philadelphia; Very Rev. Dr. Dougherty, Rev. Dr. Fletcher and Father McGivney. Dr. Fletcher read congratulatory letters and messages from members of the Board of Trustees of the Catholic University who were unable to be present, including those of Cardinal Farley, Cardinal O'Connell, Archbishops Glennon, Blenk, Keane and Ex-Senator Kearns, of Salt Lake City.

A fuller account of this magnificent endowment of half a million dollars for the maintenance in perpetuity of fifty scholarships at the Catholic University is given elsewhere in the REVIEW.

PUBLIC LECTURES AT THE CATHOLIC UNIVERSITY

The winter series of public lectures at the Catholic University began on January 15, the lecturer, Honorable William H. De Lacy, D.C.L., treating of the Temperance Movement in America. The speaker graphically described the drinking customs of colonial days, and rapidly sketched the growth of the temperance movement from those times until the visit to Congress last month of the Committee of One Thousand Men bearing a petition for the passage of a Prohibition amendment to the Constitution of the United States. The importance of temperance to the nation from a moral and physical, a social and economic standpoint was dwelt upon. A description was given in detail of the individuals and organizations that are foremost in the work in the United States. Especial emphasis was laid upon the important results flowing from the visit to America of Father Theobald Mathew, the Irish Apostle of Temperance, who was shown honor on all sides, the United States Senate voting him the then unusual honor of the privileges of the floor. To the influence of this visit the speaker

traced the formation of the Catholic Total Abstinence Union of America, with its distinct divisions for men, women, juveniles and priests, the whole forming an organization of over one hundred thousand strong.

On January 22 Professor John B. O'Connor, Ph.D., delivered his first public lecture at the University before a large audience. His subject was "The Genius of Sophocles." The remainder of the program follows:

January 9—Exploring and Prospecting in the Congo and South Africa, by R. Dorsey Mohun, F.R.G.S.

February 12—Early Renaissance Architecture, by Frederic V. Murphy, A.I.A.

February 19—The Philosophy of Henry Bergson, by Reverend Charles A. Dubray, S.M., Ph.D.

March 5—St. Thomas and Social Justice, by Reverend James Fox, S.T.D.

March 12—The Anti-Intellectual Movement of Our Times, by Reverend Edmund T. Shanahan, S.T.D.

March 19—The Temperance Movement in Europe, by Honorable William De Lacy, D.C.L.

March 26—The Celtic Languages and the People Who Speak Them, by Professor Joseph Dunn, Ph.D.

ANNUAL STATEMENT OF THE PRESERVATION SOCIETY

The returns from the Society for the Preservation of the Faith among Indian Children for 1913 have been as follows:

From Membership Fees	$11,687.57
From Special Appeal of the Bureau	10,514.81
From Marquette League; Chapels, etc.	6,331.30
From Mass Intentions	2,178.00
From Trust Legacies and interest on same.	1,970.00
Total	$32,681.68

While the receipts for the Society for the Preservation of the Faith among Indian Children are, according to the foregoing figures, $6,462.35 less for 1913 than for the previous year, still this is not due to a failing interest in Indian missions on the part of the clergy and the laity of the country. Rather

has their interest in missions, as measured by financial returns, grown. The decrease is accounted for by the withdrawal of Bishop Currier and Father Hughes from the work of collecting and establishing the Preservation Society. Bishop Currier's withdrawal is permanent because of his elevation to the episcopacy, but Father Hughes' withdrawal is only temporary and was due to the calls of necessary work at the office and in mission field during all but one month of the past year. From the financial report, therefore, it will be seen that interest in the missions is increasing.

The needs of the missions have not decreased. The cost of living even the simple life of the missionary still exists for the 170 Priests and 400 Sisters as well as for the 6,000 children in our Catholic boarding schools. We confidently trust that the friends of the missions will continue to support this necessary and necessitous work, and that the appeal in person of the Bureau lecturer will not be required.

WM. H. KETCHAM,
Director Bureau C.I.M. and
President Preservation Society.

VISUAL INSTRUCTION IN MORALS

The appointment of Mr. Milton Fairchild, of the National Institution for Moral Instruction, as a Special Collaborator in Moral Instruction of the United States Bureau of Education has called attention to a novel movement for the teaching of morality in the schools. The National Institution for Moral Instruction, with headquarters in Baltimore, Md., has devised a plan for visual instruction in morals, with Mr. Fairchild as their lecturer. In an interview with a representative of THE CATHOLIC EDUCATIONAL REVIEW the latter has stated that the Institution for Moral Instruction is not attempting to place in the schools the old type of moral instruction which endeavored to base decisions as to right and wrong conduct on natural considerations alone and thereby began training the children to think of morals as having no religious basis. "We believe," he said, "that for most people morals always did and always will have a religious basis, and it is this old morality which we are teaching, implying but not stating the religious basis,

trusting that for each child its own home and its own church would construct the religious basis. All of the lessons are completely formulated so that they may be examined by any one at any time." The following are directors of the institution: Bernard Nadal Baker, Baltimore, Md.; Edward F. Buchner, Johns Hopkins University; Nathaniel Butler, Chicago University; Philander P. Claxton, United States Commissioner of Education; William M. Davidson, Superintendent of Schools, Pittsburgh, Pa.; A Caswell Ellis, University of Texas; Milton Fairchild, National Institution for Moral Instruction; J. M. Finney, M. D., Johns Hopkins Hospital; Robert Garrett, Baltimore, Md.; Henry Barton Jacobs, M. D., Baltimore, Md.; Henry Churchill King, Oberlin College; E. C. Moore, Harvard University; Arthur O. Norton, Wellesley College; M. V. O'Shea, University of Wisconsin; Thomas Nelson Page, U. S. Ambassador to Rome; W. W. Phelan, University of Oklahoma; Richard R. Price, University of Minnesota; William S. Small, Washington, D.C.; David Snedden, Mass. State Commissioner of Education; Archibald H. Taylor, Baltimore, Md.; Charles H. Torsch, Baltimore, Md.; James H. Van Sickle, Superintendent of Schools, Springfield, Mass.; Mary Emma Wooley, Mount Holyoke College; A. Duncan Yocum, University of Pennsylvania.

SUMMER SESSION OF SISTERS COLLEGE AT DUBUQUE

The Summer Session of Sisters College, Dubuque Extension, will be inaugurated this summer on July 12, and will continue for a period of six weeks, closing on August 21. The Extension Session will be held at St. Joseph's College, Dubuque, Iowa, and will be under the auspices of the Sisters College of the Catholic University. Professors of the regular staff of the University have been engaged for courses and they will have the cooperation of nine professors of St. Joseph's College and some special lecturers. The details of the courses to be offered have not yet been announced but they will follow along lines similar to those of the Summer Session to be held at the University in Washington.

TRINITY COLLEGE NOTES

Trinity College resumed work on January sixth with a full and prompt attendance at all classes. On the 14th Dr. Thomas

B. Lawler of New York, a member of the firm of Ginn and Company, gave an illustrated lecture on Japan. For two hours he held the close attention of his audience by a series of unusually fine views and the easy description, history, and anecdote of a traveller familiar with every phase of the Japanese people and their country.

Considerable notice has been given in Catholic papers to the resolutions adopted by the Student Government Association of Trinity College regarding condemned plays and dances and immodesty in dress. The resolutions were adopted at a meeting held in late December and were published by the *Washington Post* during the holidays. Since then the faculty and students have received congratuations and encouragement from earnest men and women all over the country who are working for the betterment of the stage and of social life. It is of course well understood that the study of doubtful plays has not been made by the students themselves; they have only accepted the dicta of competent judges and resolved to stand by them in shunning such performances. They depend for their knowledge of plays, present and forthcoming, on the lists published by the Washington Truth Society, the Public Morals Committee of the American Federation of Catholic Societies, and a committee in New York City, working under the direction of the Jesuit Fathers who edit "America." All these gentlemen have advice also from members of the dramatic profession, who view plays not from the standpoint of Catholics, but of persons simply interested in the purifying of the stage. There is a list of thirty-one plays which all agree in condemning. The selection of forms of dancing which Catholics must condemn is a simpler matter; yet there is frequently wide divergence of opinion concerning certain plays and dances even among good people.

In the meantime the minds of Trinity College students are safely set upon the semester examinations which take place the last week of January. When that ordeal is over, the annual retreat for the students will be given by the Rev. T. J. Shealy, S. J., of the Manresa House of Retreats, New York, from January 27-31. Many old students will take the occasion of making the retreat for a visit to the College.

NEWS OF RROGRESS OF CATHOLIC COLLEGE

From a letter of the Reverend Hugh P. McPherson, D. D., President, in the Halifax Chronicle, we learn that the past year has been one of progress and advance for St. Francis Xavier's College, Antigonish, Nova Scotia. The number of students has increased to such an extent that at present the residential buildings are quite full and a number of the students have been obliged to take living accommodations in the town. Several new professors have been added to the staff. The Reverend James Boyle, after an absence of four years at Louvain University and the Urban College, Rome, has returned to the College. The Reverend R. K. McIntyre, B. Sc., who was temporarily absent pursuing studies at the Catholic University of America, has resumed his professorship in the department of Chemistry. Professor Kennedy, first-class honours man of Trinity College, Dublin, was at the beginning of the present year appointed to the Chair of Modern History and English Literature. Professor Kennedy is well known as a specialist on the former subject. Mr. H. P. W. Smith, Pembroke College, Oxford, a distinguished honours man in Classics and Ancient History, has also been appointed to the Chair of Classics. He will begin work in 1914.

"Probably the most important event of the past year" Dr. McPherson writes, "was the meeting of our Alumni in May last, when it was unanimously decided to open a campaign for a fuller endowment. It was said some centuries ago in connection with the great University of Paris that what made it powerful, nay formidable, was its poverty. Unfortunately or otherwise, Education was not "Carnegieized" in the Middle Ages, and nowadays the only persons to whom the poverty of an educational institution appears formidable are those who have to manage its affairs. Plans are being prepared for the opening in the near future of this campaign. Great encouragement has already been received from unexpected and almost unforseen sources—encouragement which we feel will not be lost upon the many generous, faithful and tried friends of St. Francis Xavier's."

NEWS NOTES

The "Educational Directory" for the year 1913-14, containing lists of State school officers, city school superintendents in all cities and towns in the United States of over 4,000 population, county, township, and district superintendents, presidents of colleges and universities, principals of normal schools, summer school directors, educational associations, etc., has just been issued for free distribution by the United States Bureau of Education. The directory, a book of 160 pages, contains all changes reported to the Bureau to November 8, 1913, and represents the very latest available information with regard to school officers and school agencies.

The list of city school superintendents gives the name of the officer, his term of office, date of original appointment, date when his present term expires, and the salary he receives. In the case of the county, township, and district superintendents, only the name of the official and his county headquarters are given.

Many new features appear in this year's directory. With the various State superintendents are given the State supervisors of rural schools, inspectors of high schools, and other State school officers. There is a list of officers of State boards of education, officers of State library commissions, boards of trustees of universities and colleges, presidents and deans of schools of theology, law, medicine, dentistry, pharmacy, and veternary medicine. Whether a college is "co-ed" or not is carefully indicated.

Schools for the blind and schools for the deaf are represented by the name of the superintendent. There is a list of schools for the feeble-minded, directors of schools of art, and directors of museums. The list of summer school directors contains the probable date of the 1914 session.

To the list of educational associations is added that of boards and foundations and church educational boards and societies. Superintendents of Catholic parochial schools are listed, as are also Jewish educational organizations, international associations of education, meetings of State teachers' associations, mothers' congresses, and State federations of women's clubs. A list of educational periodicals is appended.

There are 14 fewer medical schools in the United States than there were a year ago; 1,200 fewer persons studied medicine in 1913 than in 1912; and there was a decrease of 500 in the number of medical graduates, according to figures compiled at the United States Bureau of Education.

The reduction in the number of medical schools is part of a steady movement for improved medical education that has been going on for the past 8 or 9 years. The American Medical Association, the various State medical societies, and other agencies, have aroused public opinion to such an extent that 79 medical colleges have either merged with other institutions or ceased to exist, and the standard of medical training has been raised considerably. Of the 101 medical schools now listed at the Bureau, 53 are requiring one or more years of college work as a prerequisite to entering upon the study of medicine. State examining boards in North Dakota, Iowa, Minnesota, Colorado, Indiana, South Dakota, and Kentucky have introduced regulations, in most cases to be made effective within a year or two, providing that every applicant for a license to practice medicine shall have studied two years in college, after a four-years' high school course, before even beginning medical training. A similar requirement covering one year of college work will soon be enforced by the State boards of Connecticut, Kansas, Utah, Vermont, Pennsylvania, and California.

An interesting feature of the statistics is the part played by women. Although the total number of medical students has decreased, the number of women studying medicine has increased. In 1912 there were 18,451 medical students, of whom 712 were women; in 1913 there were 17,238 students, of whom 835 were women. Only 70 women graduated this year, however, as compared with 142 in 1912.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

The Montessori Manual, by Dorothy Canfield Fisher. Chicago: The W. E. Richardson Company, 1913, pp. 126.

In this little manual Dr. Montessori's teachings and educational occupations are arranged in practical exercises or lessons for the mother or teacher. The treatment throughout is concrete and detailed rather than philosophical, which renders the book peculiarly adapted to the needs of mothers who have not had a training along the lines of modern educational science. It is designed to meet the needs of the child's life between three and seven years of age. The book will prove a valuable aid to the movement of home education which is just now attracting the attention of educators throughout the world.

In a work of this character no one should expect to find a philosophical discussion of the Montessori method or of the principles which underlie it. Nevertheless, some of the underlying principles of Dr. Montessori's method stand out so conspicuously that no one could fail to recognize them. These are pointed out in the introductory chapter. The first of these principles is that since no two children are alike, no two should receive the same treatment. Class recitations are accordingly banished. Of course this is an easy matter in the home where the mother is the teacher and there are only one or two children to be instructed. Dr. Montessori has shown how this may be accomplished even with a considerable number of children. The key to her method is self-education.

A second principle that may be discerned running through all the exercises is that the child is governed by his interest and the teacher's interest is expended in developing interest instead of directing and controlling the work directly. This is a principle of the utmost importance not only for the infant but for the pupil during the entire educational process. It is not enough to see that the child abstains from evil and performs the required good action, he is not properly taught until his desire is reached. The pagan may coerce, but the Christian must lead. This principle is conspicuous in the teaching of the

Master and will recall at once such statements as "Put up again thy sword into its scabbard," and "Amen, amen, I say unto you, you cannot come unto Me unless it be given to you by My Father who is in Heaven." The teacher's task is not accomplished until he brings the child's desires into conformity with Divine Law. If he fails of this, no matter what external conduct he may secure, his work is a failure.

Miss Fisher states the above principle as follows: "The central idea of the Montessori system, on which every smallest bit of apparatus, every detail of technic rests solidly, is a full recognition of the fact that no human being is educated by any one else. He must do it himself or it is never done. The learner must do his own learning, and this granted, it follows naturally that the less he is interfered with by arbitrary restraint and vexatious, unnecessary rules, the more quickly, easily and spontaneously he will learn. Every one who wishes to adopt her system, or to train children according to her methods, must learn constantly to repeat to himself and to act upon, at every moment, this maxim, 'all growth must come fro ma voluntary action of the child himself.'"

One should not jump at the conclusion, however, that the child is undirected in the Montessori system. On the contrary, the direction is rendered infinitely more effective because it is given in accordance with the laws governing the processes of the child's mental unfolding.

The exercises besides developing spontaneity and self-helpfulness in the children, can scarcely fail to develop thoroughness, keen sense-perceptions, and splendid muscular co-ordinations.

The Montessori apparatus "is made up of devices and inventions which are intended, first, to stimulate the little child's natural desire to act and learn through action; second, to provide him with action which shall give him a better control of his own body and will-power; and third, which shall lead him naturally from a simple action to a more difficult one." It may also be said that the apparatus, while designed to meet the child's play instinct, is at the same time calculated to lead the child to the desire and the ability to perform real and useful tasks.

Miss Fisher tells us that a child who has played with water

as directed by the Montessori method for half an hour a day during a month or two will spill water from his glass at table or be untidy in the use of his spoon just as infrequently as the ordinary adult. He has learned his trick and he has had a great deal of fun while he was learning it. His mother finds that he takes no more pleasure in being "messy" over his meals than she does, and as soon as he is able to avoid accidents at table, will have presentable table manners.

Again we are told that a child who is being trained in the Montessori system should, as soon as possible, begin to share in the work of the household. If he is provided with a small broom and dustpan, there is no reason why he should not keep his room fresh and clean, nor why he should not clean up any litter of paper or dirt which he may make in the course of the day. Setting the table is pointed out as a singularly good exercise for the child. "As he learns in the Montessori exercises, mastery over his muscles, he can be trusted with china or glass at four and five years of age, which an untrained child of ten or eleven would be almost sure to break."

Those familiar with modern education will recognize without difficulty the patent fact that many of the individual Montessori exercises have long been known and practiced in primary classrooms in various parts of this country. The value of the Montessori method is largely the systematizing of exercises previously known, the bringing out of the underlying principles, and shaping the whole process towards definite and useful ends. This in no way derrogates from Dr. Montessori's claim to recognition for her contribution to educational method.

Thomas Edward Shields.

Out of Shadows into Light, by Rev. Charles J. Callen, O.P. Baltimore: John Murphy Company, 1913; pp. 93. 50 cents.

This neat little volume is worthy of no little praise. It is well planned and presented in an attractive form. Unlike many other books of devotional reading, this short treatise deserves our praise not merely for its appearance and subject-matter. Behind all this, there dwells a spirit, which warms the heart and instructs the intellect of the reader. As the Venera-

ble Cardinal says in his introduction, "Into it, the author has injected, such a warmth of feeling, such genuine earnestness that the subject comes to the reader with the charm of eloquence and the persuasiveness of an irresistible unction."

In an age when science, without God, holds such a widespread supremacy and has led so many into the prevailing condition of doubt and unrest, a volume like "Out of Shadows into Light," should prove to be a key to the rich treasure house of revealed truth. To those of the household, who already have access to the treasures and to those, who are still groping in the "encircling gloom," Father Callen has, in this booklet, done a real service.

LEO L. MCVAY.

Lexikon der Pädagogik; im Verein mit Fachmännern und unter besonderer Mitwirkung von Hofrat Professor Dr. Otto Willmann, herausgegeben von Ernst M. Roloff, Zweiter Band: *Fortbildung* bis *Kolping*. B. Herder, Freiburg, St. Louis, $3.80.

Volume II in this Catholic encyclopedia of education is singularly rich in articles on timely subjects in the educational field. Among them may be mentioned those on manual training, the industrial and continuation schools, health and health instruction, the sex problem, geography, geometry, Greek and catechetical instruction. They are all especially enlightening as to the status of these problems and subjects in Germany where in so many respects greater advances have been made with them than elsewhere. All of the articles are signed and are, for the most part, contributions of specialists. The Catholic teacher will be edified by the inspiring contribution of Bishop Knecht on Jesus Christ as the Model of teachers and instructors, and by the wholesome tone in the many articles on child nature and characteristics. He will be gratified to have from Catholic scholars appreciations of such figures as Froebel, Herbert, and Kant, as well as of Catholic educators of the past like Gerson, Hugh of St. Victor, and Ignatius Loyola. Most of the articles are well supplied with bibliographies and the index to the subjects is well arranged. The index to the contributors is not as serviceable as it might be. It is a continuation of the list in volume I and contains only the

names of those who did not appear on the list of the former volume. A better arrangement would be to print the entire list of contributors to the volume, for if the present plan is followed for the remaining volumes it will be difficult to locate the place where a writer first appears and a task to learn anything about him.

Patrick J. McCormick.

How New York City Administers Its Schools: A Constructive Study, by Ernest C. Moore. World Book Company; Yonkers-on-Hudson, New York, pp. 321.

A study of the administration of a great city system of schools, such as that of New York, when thorough and unbiased, must be of real value and interest to schoolmen and the public generally. The conditions of a large municipal system, although in some respects peculiar to itself, have many points in common with those of smaller communities, and there is no doubt of the influence of the larger on the smaller systems. The present work is a study in the efficiency of the administration in New York and was prepared as a report for the Committee on School Enquiry of the Board of Estimate and Apportionment of that city. The editor of the series of which this book is the first, says that "the committee, for reasons of its own, 'rejected' Professor Moore's report;" and after reading it, one is not surprised that they did, although the reasons the committee had may not be entirely nor accurately surmised.

The author believes that "the method by which New York administers its schools is that of the paralyzed arm." The present "condition of affairs is an accumulation of ill-considered laws and regulations, a service-defeating division of power and responsibility such as is bound, if it continues, to destroy the educational welfare of the city. A reorganization of the present system of financing and administering the public schools of New York is imperative." Without doubt he shows, and very clearly, that the powers originally confided to the Board of Education by the city charter have been gradually assumed by other agencies and especially in the expenditure of funds for sites, equipment and maintenance, and that these should be restored to the Board for the ready and efficient administration

of its affairs. His contention also that there is needed a clear definition of the law that controls the relation of the fiscal departments of the city and the Board of Education seems to be well supported. There is, however, an impression given from the first chapters of the report that the writer had in the process of his investigation a definite thesis to prove, and was not inclined to admit that the complex situation which has arisen in New York had any good reasons for its existence, or that its defects and shortcomings had resulted from any efforts in the right direction, as, for instance, efforts towards greater systematization. Such an impression prevents one having full sympathy with the spirit of the criticism or the method of the report, however just the body of the criticism may be, or however excellent the intention of the writer that his effort be of a truly constructive nature.

PATRICK J. MCCORMICK.

The Catholic Educational Review

MARCH, 1914

THE UNIVERSITY OF DOUAI, 1559-1793

Students of the history of education cannot fail to take an interest in the story of the rise and growth of the great universities of the past. The object of the present paper is to sketch the origin and work of a university which exercised widespread influence not only on the continent of Europe, but also in countries where the English tongue is spoken; namely, the ancient University of Douai in Flanders. At the time of its foundation, numerous universities flourished on the continent. But in the sixteenth century new errors had arisen, and new dangers threatened both science and religion. Amongst the countries threatened by the progress of error was Flanders, then subject to Spanish rule. To many zealous men it seemed that the best protection against the impending danger was the foundation of a university. Accordingly, a petition for the foundation of a University at Douai was presented to the Emperor Charles V in 1530. The petition remained for many years without result. Not far from Douai there already existed the far-famed University of Louvain, and the authorities of that seat of learning feared that the establishment of a new university in their neighborhood would diminish the number of their students. But the inhabitants of Western Flanders felt that the University of Louvain was not sufficient for their wants. They renewed their petition and this time they received a favorable reply from Philip II, son and suc-

cessor of Charles V. Having obtained the consent of the King, a petition for the canonical establishment of a university was addressed to the Holy See. Paul IV lent a favorable ear to the petition and, by a Bull dated 31 July, 1559, he erected the proposed seat of learning at Douai into a University, and conferred on it the privileges already enjoyed by the Universities of Paris, Louvain, Bologna and Padua. A royal mandate dated 19th January, 1561, conferred an endowment of the new University. Finally in 1562 the University of Douai was formally opened. Students from Flanders and from England, Scotland and Ireland flocked to its halls, and for more than two centuries, by the learning of its professors and the virtues of its students, it proved to be what the Holy See in the bull of its erection had intended, a bulwark of faith and piety, "*Tam graviter pereclitanti in illis partibus fidei orthodoxae et animarum saluti aptissimum remedium.*"

ORGANIZATION OF THE UNIVERSITY

The University of Douai comprised five Faculties, viz: Theology, Canon Law, Civil Law, Medicine, and Arts. Subject to it were five Colleges in full exercise with public lecture rooms, and staff of professors, viz: le Collège Public, le Collège du Roi, le Collège le Marchiennes, le Collège d'Anebin, et le Collège Saint-Vaast. Nineteen houses of residence styled *Seminaries* provided a home for students. Eleven orders of Regulars had convents, and nine abbeys had residences for their students at Douai. Amongst the Seminaries no ignoble rank was held by those founded for students from Great Britain and Ireland, viz., the English Seminary founded by William, afterwards Cardinal, Allen in 1568, the English Benedictine College of St. Gregory's, the Scottish College of St. Andrews, founded in 1594, the Scottish Franciscans, and the Irish Seminary of St. Patrick's, founded by

Father Christopher Cusack in 1594. The number of students from all these Colleges and residences, attending the University, amounted to about 2,000.

The University was governed by a Rector chosen from each of the constituent Faculties in turn. Each Faculty was presided over by a Dean. The support of the University was provided for by an endowment of 40,000 *livres* granted by the King of Spain, and the temporal administration was intrusted to a Board of Provisors.

In 1667 Flanders, and with it Douai, passed from the sway of Spain to that of France, and hence the history of the University may be divided into two periods: the Spanish period from 1562 to 1667, and the French period from 1667 to 1793.

SPANISH PERIOD, 1562-1667

During the one hundred years which make up the Spanish period many men of European fame held chairs for some time in the University of Douai. Such were Martin del Rio, S. J., author of the *Disquisitiones Magicae;* Herebert Rosweyde, the hagiographist; Leonard Lessius and James Platel, well known for their theological works; James Bonfrere, S. J., eminent in scriptural studies and rector of the Scottish Seminary; and Thomas Stapleton, celebrated for his treatise on *Controversies.* But amongst the distinguished men who taught at Douai in this period, two names stand out with special prominence, viz: William Est and Francis Du Bois.

William Est, better known in the schools by his Latin name, *Estius,* was born at Gorcum in Holland in 1542 and was a nephew of one of the Gorcum martyrs. For ten years William Est held a professor's chair at Louvain. From Louvain he passed to Douai. Here for thirty-one years he expounded the *Liber Sententiarum* of Peter Lombard; and the substance of his teaching was given to the world in a work entitled "*Commentarii in libros IV Sententiarum Petri Lombardi.*" To scriptural studies he

devoted much attention; and the result of his labors has come down to posterity in two works, one on the Epistles of St. Paul and the seven Catholic Epistles, styled: *"In omnes Divi Pauli et septem Catholicas epistolas Commentarium;"* the other: Notes on the more difficult passages of Holy Scripture: *Annotationis in praecipua et difficiliora S. Scripturae loca.*

Certain expressions of Estius are open to criticism. But he was a scholar of great merit, and Benedict XIV, no mean authority, has styled him *"Doctor fundatissimus."* For eighteen years he held the honorable post of Chancellor of his University. After a long life of useful labor he passed to his reward at Douai in 1613.

The other great doctor of Douai was Francis Du Bois, better known as *Sylvius.* Francis Du Bois was born at Braine-le-Comte in Hainault in 1581. Having completed his studies at Louvain, he was appointed to a chair of Theology at Douai, where he lectured for over thirty years. His text-book was the *Summa Theologiäe* of St. Thomas and the result of his studies and teaching has come down to us in his work *"Commentarii in Summam Sancti Thomae."* In the course of centuries many Commentaries on St. Thomas have been published, but amongst them none is more remarkable for simplicity and clearness than that of Francis Sylvius. The Faculty of Theology honored him by making him its Dean, and the University by conferring on him the office of Vice-Chancellor. His life was marked by exemplary piety; nor was he less admirable in his opposition to the new and dangerous doctrines of Jansenism: "You, he said to a Jansenist, combat for Augustine of Holland, we for the great St. Augustine of Africa, because his is the doctrine of the sovereign Pontiffs for which we are ready to shed our blood." After a long and exemplary life, he died in 1649.

Able professors give prestige to a University. But its utility depends on the character of its students. It may

therefore be interesting to inquire what were the intellectual occupations and the moral character of the Douai students.

The aim of the students was to acquire the knowledge necessary for their career in life, and to obtain the degrees which are the official proof of success in studies. Douai conferred on its *Alumni* the customary degrees of Bachelor, Licence, Doctor, but only on those whom a severe examination had shown to be deserving. In Arts the text-books were the Greek and Latin Classics and especially Aristotle, Cicero, Terence. Nor was religious knowledge overlooked. In this department the text-book was the Catechism of Canisius. In Medicine the works of Galien and Hippocrates were explained. In Civil Law the Pandect of Justinian held an honored place. The Decretals of Gregory IX, and the *Liber Sextus* were the texts in Canon Law. In Theology the *Liber Sententiarum,* at first the basis of teaching, gave way to the superior merit of the *Summa* of St. Thomas.

The monotony of the schools was relieved from time to time by theatrical entertainments, at first of a religious character, but which, in course of time, assumed a more profane tone, detrimental to good taste, and were at length abolished by order of the bishop of the diocese.

Nor was the moral formation of the students less carefully attended to than their intellectual training. Pious sodalities were established to nurture them in habits of piety, and they were obliged to reside in colleges, or approved seminaries, whose rectors were charged with the supervision of their conduct. A detailed code of discipline pointed out what they were to avoid. They were forbidden to carry arms, to go about the streets at night with or without a light, to drink or play in cabarets, to dance publicly, to hunt, to escalade the walls of houses or gardens. The townsfolk were forbidden to lend them money, or purchase book or furniture from them. A university sergeant was appointed to take in charge re-

fractory students, for whose correction a university prison was provided, where they were lodged and fed at their own expense. Nor was the use of the rod unknown. Such were the chief rules of discipline in the force at Douai during Spanish as well as during the French period. From them we may infer the care bestowed on the moral training of the students. But we have another means of knowing what was the standard held up for their imitation. The Blessed Edmund Campion, S. J., himself a Douai student, has left a treatise or *Oratio de Juvene academico* from which we may form a picture of student life at the period.

The young university student, he writes, is well versed in his mother tongue, in which he can write poetry. He can paint and play an instrument of music, and sing. He is well grounded in Latin, and writes Latin verses; nor is he unacquainted with Greek. There is none of the liberal arts to which he is a stranger. He is so well made up on the controversies of the day, that there is no poisoned weapon of the enemy which he cannot ward off with ease, skill and intelligence, *fiacile, scienter, intelligenter*. Having completed the course of Arts, he devotes his twenty-second year to the study of Hebrew, after which he is prepared to enter on the study of Theology, which is to be the study of his life. Nor is he less pious than learned. Each day he recites, and that, too, from memory, the Office of the Blessed Virgin. He looks on the day on which he has not heard Mass as devoid of the light of the sun. He reads the Scriptures. His external conduct is no less edifying. He salutes priests, and when he passes a crucifix he respectfully uncovers his head. Such is the type of an academic youth or University student as described by the Blessed Edmund Campion and such, no doubt, was the standard aimed at by the students at Douai.

FRENCH PERIOD, 1667-1793.

For a hundred years the University of Douai had pursued its peaceful course, and a new period was about to open. In 1667 the town of Douai passed from Spanish to French sway. That event was not without its influence on the life of the University. Its organization indeed remained unchanged, but the Spanish endowment was lost; moreover, the University was brought more directly into contact with the dogmatic and philosophic questions which occupied the minds of men in France. These questions were, *Gallicanism, Jansenism,* and *Cartesianism.*

The first conflict the University had to sustain was on the subject of the doctrines of Gallicanism.

In 1682 the Assembly of the Clergy of France had formulated the famous Four Articles. Louis XIV commanded the University of Douai to teach those articles. In the past the Doctors of Douai had always upheld the prerogatives of the Holy See in their fullest sense. Unwilling to prove false to their traditional principles, the Rector and Council of the University in 1683, drew up a respectful protest against teaching the Four Articles, and presented it to the King. They pointed out to His Majesty that doctrines opposed to supremacy and infallibility of the Sovereign Pontiff were unheard of in Douai and regarded as erroneous; that the teaching of such doctrines would turn away students and be detrimental to the University. Not long after, Louis XIV, having come to terms with the Pope on matters in dispute between himself and the Holy See, ceased to urge the teaching of the Four Articles. Douai was permitted to continue faithful to its traditional teaching; and when the Vatican Council was being celebrated in 1870 Mgr. Regnier, archbishop of Cambrai, pointed with pride to the teaching of the ancient university of Douai as a proof that Papal Infallibility had always been taught in his diocese.

The doctrines of Jansenism still more than those of Gallicanism agitated the minds of Frenchmen in the

seventeenth and eighteenth centuries. An effort was made to propagate the teaching of Jansenism at Douai. But the vigilance of Fénelon and the firmness of the professors preserved the University from the poison of that heresy. But the discussions which arose on the doctrines of Jansenius, and the appointment of a professor of Jansenist tendencies, led to an incident which has never been fully explained, and which goes by the name of the *Fourberie de Douai.* In 1690 letters supposed to have been written by Antoine Arnauld were addressed to certain professors of Douai, to elicit their opinion on Jansenist tenets, and the replies were to be conveyed secretly to a place where they would run no risk of discovery. Needless to say, the replies never reached the real Arnauld, but were made use of against the writers. Four professors who had sent replies were held up as unsound in teaching, and were exiled from the University. The forgery was by some attributed to the celebrated Tournely, Professor at Douai at the time. By others it was attributed to the Jesuits, then powerful at Douai, and ever zealous for orthodoxy. The charge against them has been frequently repeated even in the nineteenth century. But the late Professor Salembier conclusively shows that the author of the *Fourberie de Douai* was not a Jesuit, but in all probability a student at the University, Flemish by origin, and conversant with the inner life of the University.

A third question agitated the schools at the same period, namely Cartesianism. In Cartesianism, Bossuet and other eminent scholars discerned the principles of many heresies. It was the Modernism of the period. At Douai the philosophy of Aristotle and St. Thomas had always been held in honor. The professors in general remained true to the principles and methods of scholasticism, and the eighteenth century was far advanced before Cartesian obtained a foothold at Douai.

The eighteenth century has been styled the least Chris-

tian and least French in the history of France. The standard of learning was everywhere lowered. Observant men noted the depression, and in 1770 the Assembly of the Clergy of France petitioned the King to secure the appointment of capable professors in the Colleges throughout the kingdom; otherwise, they said, the rising generation would experience the disastrous effects of the lowering of the standard of studies.

The University of Douai could not escape the influence of the prevailing atmosphere. In 1790 the number of students attending lectures in Medicine and in Law had fallen to about fifty in each. The Faculties of Arts and of Theology continued to maintain much of their former efficiency. In the closing years of the seventeenth century the celebrated Tournely had been professor of theology for four years at Douai. The learned Billuart, though not properly speaking a professor of the University, taught theology for many years in the convent of his order at Douai, and his Commentary on the *Summa* of St. Thomas may be taken as a specimen of the standard of theological teaching at his time. A marked feature of the University was the long continuance of professors in their functions. Out of eleven professors of the Faculty of Theology in the eighteenth century, one held his chair for 50 years, two for 47 years, two for 45, one for 44, three for 35, one for 24 and one for 17 years. Already in the seventeenth century Estius and Sylvius had held their chairs for over thirty years. The knowledge and experience of capable professors expands with years, and the example of their lives often exercises a profound and salutary influence over their pupils. But Chanoine Salembier remarks that the quasi-immortality of certain other professors sometimes becomes a real calamity, when it represents the immovable perpetuity of old errors and that scientific attitude which is opposed to all progress.

Such, in its main features, is the history of the Univer-

sity of Douai during the two hundred years of its existence. But its history would be incomplete without some notice of its constituent colleges and residences. Of the five great colleges with public halls and staff of professors the most remarkable were the College de Saint-Vaast, and the Collège d'Anchin. The former, under the religious of Saint-Vaast, had a staff of eight regents or professors; four for philosophy; one for dialectics, and three for theology. The number of students attending lectures was over 400. The Collège d'Anchin, where the Jesuit Fathers lectured, had 400 students in the humanities, 600 in philosophy, and 100 in theology.

But more interesting to English-speaking readers are the British and Irish Seminaries at Douai. First amongst them in order of time and importance was the Séminaire des Anglais, founded in 1568 by William, afterward Cardinal, Allen. Transferred to Rheims in 1578, the English Seminary was once more established in Douai in 1593, where it continued to flourish until 1793. During the two centuries of its existence it was a home of learning, and a nursing mother of missionaries. In the eighteenth century its students numbered one hundred and twenty. Some were laymen who came to seek at Douai an education in conformity with Catholic principles. At the conclusion of the Humanities, they returned to England. The majority, however, were ecclesiastics who came to prepare for the priesthood. They attended lectures at the Collège d'Anchin, but eventually the English Seminary had four professors of its own, two for philosophy and two for theology. The Séminaire des Anglais has a glorious record. It gave to the Church one Cardinal, 33 archbishops and bishops, 100 Doctors of Theology, 196 writers, and 160 martyrs, or confessors for the faith. On the roll of its alumni are inscribed: Blessed Edmund Campion; Thomas Stapleton, the theologian; Alban But-John Milner, authors and Vicars apostolic; John Linler, biographer of the Saints; Richard Challoner and

gard, historian, and Daniel O'Connor, the Irish Liberator, who, on leaving the English College at St. Omer, spent some months at the English Seminary of Douai in 1792-93. But what renders the English Seminary most memorable is the Version of the Holy Scripture, known as the Douai Bible. This version was the work of a Catholic scholar, Dr. Gregory Martin, aided by three others: Drs. William Allen, Richard Bristow and John Reynolds. The version of the New Testament was first published at Rheims in 1582, that of the Old Testament at Douai in 1609. The English version of the Bible is a work of real scholarship. No doubt it contains some words which are more Latin than English. But, as has been well said by Dr. Burton,* "the substance and woof and warp of our Douai Version is vigorous and noble English." The Douai version of the Bible has been since revised and the phraseology made more modern by Dr. Challoner. Other translations of the Bible, or of portions of it, have been published in England, Ireland and America, but the Douai version of 1609 is the groundwork of them all.

Besides the Séminaire des Anglais, otherwise called Les Grands Anglais, there existed an English Benedictine establishment called St. Gregory's, whose students attended lectures at the College de Saint Vaast. An English establishment under the Jesuit Fathers also existed at St. Omer's, which in the closing years of the eighteenth century became subject to the Séminaire des Anglais at Douai.

Scotland also had a Seminary, called St. Andrew's, at Douai. Established at first in 1576, at Tournai, under the patronage of Mary Queen of Scots, by Dr. James Cheyne, it was transferred to Douai in 1593, where it was governed by the Jesuit Fathers until 1762; and from that date to 1793 by Scottish secular priests. Besides

*Life and Times of Richard Challoner, Vol. I, p. 280.

the Séminaire des Ecossais, there was also a residence of the Scottish Recollects at Douai.

Another Douai establishment was the Séminaire des Irlandais, called St. Patrick's. Founded by Father Christopher Cusack, in 1594, it possessed an endowment of 5,000 florins granted by the King of Spain. Its first Rector was Dr. William Thyrsaus, author of a Panegyric of St. Patrick and of a work on the choice of a state of life. Dr. Peter Lombard in a report to Pope Clement VIII mentions with eulogy the Irish Seminary at Douai (De Regno Hiberbiae, p. 137). It is mentioned, too, in an account of the flight of the Earls of Oneil, and Tyrone (*Archiveum Hibernicum,* Vol. II, *appendix,* p. 37), who were hospitably received in the Irish Seminary at Douai in 1607. The students, about eighty in number, attended the classes at the Jesuit Collège d'Anchin. The loss of the Spanish endowment in 1667 was a severe blow to the Irish Seminary. However, it continued to carry on its work in poverty. At length one of its Rectors, Rev. Patrick O'Naughton, found means to rebuild the seminary, and his successor, Rev. Luke MacKiernan, by collections made in Ireland, provided for it a revenue of 4,000 *livres* a year. Its last Rector was Rev. Edward Dillon, who held office from 1784 to 1793. The Irish Seminary at Douai gave to the church in Ireland eight archbishops, twelve bishops, and a large number of priests. It was closed and confiscated in 1793, and in 1795 its buildings, valued at 60,000 francs, were alienated and the property lost to the Irish Church.

In 1791 the Revolutionary government of France suppressed all universities and colleges throughout the Kingdom. The University of Douai was involved in the general ruin. But its end was not inglorious. All its professors refused to take the oath prescribed by the Civil Constitution of the Clergy, and were dismissed, its halls were closed, its students dispersed, its valuable libraries, containing over 200,000 volumes, were scattered, its

buildings alienated. The colleges and seminaries, and with them the British and Irish establishments, shared the same fate. The Irish Seminary was completely lost. All that remained of the British establishments was united to the Fondations Anglaises et Ecossaises at Paris, the revenues of which still provide for the education of English and Scottish ecclesiastical students in France, under the control of the French Minister of Public Instruction. But the work done at Douai was transferred to British soil. Old Hall, Ushaw, and Oscott are the successors of Douai. Stonyhurst carries on the work of St. Omer's. After the French Revolution one Douai establishment was revived. Father March, an English Benedictine, collected together the remnants of the Benedictine property at Paris, Dieu-le-Ward, and Douai, and established St. Edmund's College, which flourished at Douai throughout the whole course of the nineteenth century. But St. Edmund's has shared the fate of its predecessors. In consequence of the laws against Religious Congregations in France it was closed in 1903. It has since been sold and transformed into a *Lycée* for girls. But, though driven from France, the English Benedictines have not forgotten their ancient connection with Douai, and they have given the name of Douai Abbey to their new college at Woolhampton in Berkshire. Douai University has long ceased to exist. But zeal for knowledge in harmony with the teaching of religion has not ceased in Flanders. A Catholic University established at Lille in 1875 carries on the work of the ancient University of Douai. Its medical school is pre-eminent. Its theological and canonical Faculties have produced many distinguished scholars, canonists like Pillet, theologians like Didiot, and historians like Salembier. One of its *alumni* has recently been promoted to the bishopric of Limoges, and another to the archiepiscopal see of Cambrai. Eminent Catholic laymen like A. Bechaux, G. de Lamarzelle and P. Le Gorce have lectured in its halls. Its

Rector emeritus, Mgr. Baunard, is widely known for his literary works. May it, like Douai, long continue to be a source of enlightenment and a bulwark of the faith.

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THE INEFFICIENCY OF MORAL EDUCATION WITHOUT A RELIGIOUS BASIS*

JAPAN

The method of direct moral instruction was adopted in Japan in 1890 by a Rescript of the Emperor, which carried with it a weight equivalent to a religious sanction. According to the recent Education Code, moral instruction is given two hours per week throughout all the elementary schools, and one hour per week throughout all the secondary and higher schools. The regulation reads: "In the ordinary elementary course, easy precepts appropriate for practice concerning filial piety and obedience to elders, friendship and affection, industry, modesty, fidelity and valor should be given first and then duties toward the State and society in order to elevate their moral character, strengthen their will, make them value public virtues and foster the spirit of loyalty and patriotism."[1] Text-books were prepared by a Committee on Education for the grades, one for each year beginning with the second grade. The arrangement of instructions is based on the principle that the instruction should be in connection with the daily life of the pupils by means of maxims and examples of good deeds. In the first and second years the lessons are on duties in the school and home and to His Majesty the Emperor. In the third and fourth years, examples are taken from historical characters to illustrate different virtues. Great stress is laid upon the civic virtues, and children receive lessons in their duties as subjects of the empire. Such titles as, Loyalty, Her Majesty, the Empress, Reverence for Ancestors, Courage, Honesty, The Great Japanese Empire, A Good Japanese, etc., indicate the character of their

* A thesis submitted to the Teachers College of the Catholic University of America in partial fulfilment of the requirements for the degree, Master of Arts.

[1] Baron Kikuchi, International Inquiry, Vol. II, p. 331.

moral code. In the lesson on A Good Japanese an exposition of the Imperial Rescript on Education is given and the pupils memorize it.

In the secondary schools, the boys and girls are separate. As far as the syllabus is concerned, the moral teaching for both is identical, but in the treatment of the subjects in the girls' schools, attention is paid to the position of women as wives and mothers, for the entire education of girls in high schools is based on the supposition that they will marry. Etiquette forms a part of the moral teaching and stress is laid upon manners as an aid to morals.

The sanction for conduct among the Japanese is reverence for the Imperial Rescript. Anything issued by the Emperor has a more than human veneration. From the foundation of the empire down to the emperor who issued the Rescript, there was one unbroken line of descent for twenty-five centuries. This continuity of dynasty together with their system of ancestor worship fills the Japanese people with a reverence for the Imperial House which may be called religious.

The result of the direct moral instruction in Japan, according to the report of Baron Kikuchi, are in some respects satisfactory to the Japanese. They hold that the courage and devotion of the Japanese soldiers in the Chinese war were due to the effective moral teaching in the schools, although without the teaching of loyalty and devotion to duty during the preceding centuries, it could not have been produced in thirty or forty years. What the systematic moral instruction did, was to put loyalty and civic devotion on a public basis. As to the morality of the Japanese, apart from the relations between the individuals of the family and the citizens of the State, which are fairly satisfactory, Baron Kikuchi says there are many points with which he is dissatisfied. Judged by Christian standards, it is low, indeed. Dr. J. B. Scherer in his book on the Japanese says: "The two

cancers at the core of the Japanese character are a deep-seated dishonesty and an abandoned impurity.'"[2] The Japanese concept of morality consists chiefly of the civic virtues which are cultivated in the youth of their nation with a fair degree of success. From the Christian standard, the Japanese are an immoral nation, but the fault lies in their conception of morality and not so much in the sanction of it. Lafcadio Hearn mentions that he gave seventy-two boys in Japan as a subject for composition, the question, "What would you like most to do in this world?" Nine of the compositions contained in substance this answer, "To die for our Sacred Emperor."[3] As conditions change, and they must change inevitably with a progressive people like the Japanese, the present sanction may become useless. At present, the command of the Emperor carries an obligation of a semi-religious character in its driving power.

THE UNITED STATES

As far as the public schools of the United States teach morality, they are committed by the Constitution to a system of independent morality as secular as that of France. It differs only in this, that there is no positive legislation regarding the subject, and the work is characterized by a lack of uniformity. Fundamentally, it is a local thing and often left to the teacher to decide whether or not moral instruction shall be given, and if given, by what method.

The cause of the present confusion of the moral problem dates from the organization of the public school system in 1837 when religion was excluded from the schools. No serious thought was given to the subject of morality until a few years ago, when the educators began to realize the decline of moral sense and of moral conduct which was widespread in the schools.

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[2] Scherer, What is Japanese Morality? p. 54.
[3] Bisland, Life and Letters of Lafcadio Hearn, Vol. II, p. 30.

The method of teaching morals in the public school up to the present has been chiefly indirect and incidental. The ethical value which flows from good school work which calls for concentration together with the personality of the teacher are the two most effective means left to independent morality to train the child in virtue. Wherever the spirit of Herbart has prevailed, the indirect method is favored. Two principles are prominent in his ideas of moral education. (1) The development of sound moral character through the activities of the school. (2) The apperception of the child as the means through which this end is to be reached.[4] The pupil discovers his moral relationship with individuals and the State through the study of the common branches, aided by the school discipline. The moral ideas are transformed into ideals by the appeal to his feelings, and by the cultivation of that inherent interest in the things that form good members of society. Guided by these ideals and by the kind authority of the teacher, the child forms moral habits. Briefly, this is the theory of the indirect method. The ethical value of a subject lies in the moral force of the teacher presenting it. History and literature are preeminently ethical studies, presenting duty and right conduct with greater analysis than can be studied in concrete conduct. Mathematics and science may become means to train pupils in truthfulness and integrity. The ethical results, however, depend more upon the method of handling the subject than upon the subject matter itself.

The organization of the school and its tone is another means of inculcating morality. This moral tension is produced chiefly by the motives used in securing the school virtues of which Dr. Harris names four—industry, regularity, punctuality, and science. Other educators add neatness, accuracy, and obedience—the beginning of self-control and of adjustment to the social group. The

[4] See DeGarmo, Ufer's Pedagogy of Herbart, p. 1.

cultivation of these school virtues depends essentially upon the personality of the teacher which is undoubtedly the vital influence in the school. Both by conscious and unconscious suggestion he is directing and shaping the child's character throughout the school day. The moral earnestness of the teacher is a matter of greater import than the question of direct or indirect method of teaching independent morality.

Most of the educational writers of the present day advocate the indirect method. Dr. DeGarmo emphasizes the moral aspect of education and, like all Herbartians, would secure it through the curriculum. Dr. Palmer of Harvard urges the indirect method, since virtue is a matter of habit in the young and cannot be taught. Morality consists in such habits as express helpful relations of society and the individual. "The school becomes an ethical instrument not merely being a place of learning, but because it is also a social unit."[5] He holds that systematic moral instruction would kill spontaneity and make the child morbidly introspective. The theory of good conduct should not be given the pupil before the age of sixteen. Dr. Dewey also advocates the indirect method. He would form the school on the lines of a social community life, and give each child the opportunity to work out something specifically its own which he contributes, and, in turn, he participates in the productions of others. "Apart from participation in social life, the school life has no moral end or aim."[6] He conceives morality as consisting in being an efficient and serviceable member of society.

Although the weight of opinion among American educators is in favor of the indirect method, the movement of direct moral lessons is growing in favor, as is evidenced in the discussions at every conference of moral education. It is urged by G. Stanley Hall, who says: "I

[5] Palmer, Ethical and Moral Instruction, p. 36.
[6] Dewey, Moral Principles in Education, p. 11.

would have a manual for each grade made by a committee somewhat like the French books for *Instruction Morale et Civique.*'"[7] Dr. P. P. Claxton, present Commissioner of Education, says: "I believe that systematic moral instruction of children in elementary and secondary schools through principles and precept is advisable, especially if it is well illustrated."[8] These are two representatives of a long list of educators who have spoken openly for direct instruction.

One of the recent methods of moral instruction adopted is the moving picture, known as the Visual Instruction in Morals. Under the auspices of the Moral Instruction Board, lectures are given by Mr. Fairchild of Baltimore and others, and slides illustrating heroism are shown. Moral standards are presented and illustrated by slides, as the Ethics of True Sportsmanship, illustrated by actual scenes in college sports. The Board insists that there shall be no sensationalism and no representation of crime except with the object of conveying a moral lesson. Moral Instruction Boards in several cities are promoting the same method.

The Brownlee System of Child Training in the schools of Toledo, Ohio, is another form of the direct method. In this scheme, elaborated by Miss Jane Brownlee, certain virtues are made the subject of morning talks—one each month to fix the standards of conduct with the purpose of having the pupils practice the virtue during the month.

The number of dawning movements or schemes to teach morals that are being tried in the public schools of all parts of the United States, as The Book of Golden Deeds in Lexington, Kentucky, McGill's School City, Systematic Courses in Literature with an Ethical Center, these and numberless other devices indicate the universal alarm of the educators of the country at the present conditions of public school morality. These movements indicate also

[7] International Inquiry, Vol. I, p. 94.
[8] Religious Education, Vol. V, p. 636.

the sincerity of these educators in striving to make moral education an efficient part of the curriculum.

Granting the sincerity and the zeal of the educators to make the moral instruction vital, they must face the question, how can the teacher inspire the child to moral conduct without giving him an adequate motive to lift up his selfish inclinations and transform them into Christian virtues? One effect of teaching religion is to draw the mind from its own subjective tendencies to a Higher Power that is watching over it and Who has made known the laws of conduct. Even apart from immorality in its strict sense, the basis of all immorality is selfishness, and there is no force like the truths of religion to reach the fountains of the child's moral life, to expand his mind and take it away from self.

The most effective agencies in the public school are the personality of the teacher and the studies of the curriculum, but however earnest and inspiring the teacher, he will not be able to build the foundation of character without Christian principles and ideals. And while a cultivated mind may help him who possesses it to avoid sin, a moral character has never yet been formed by mental equipment. Human nature has within itself tendencies which human reason cannot overcome. The moving picture is a force to be reckoned with in the development of the boy and girl of today and may be a potent influence for either good or evil. It can be used to illustrate a lesson, to vitalize it and drive it home, but it is only an illustration. The same criticism may be made of the other various devices to teach morality—they lack the motive to touch the well-springs of conduct.

Moral instruction without religion may be used to teach a superficial morality as the school virtues, and certain sterling virtues as honesty, truthfulness, self-control and the like, all based on honor, and all desirable, but they can be taught only as a system of human conventions and as a purely pagan code. On what ground would a teacher

repress profanity? Because it is sinful, or merely because it is vulgar? The teacher will give, of course, the distinctions between right and wrong, but where there is no reference to God, and hence to His law, right and wrong lose their tremendous significance for the child.

So fast are we changing in our estimates of right and wrong that the foundations of morality are shifting and, according to one American writer, the definitions of sin and vice have been radically changed. According to the new definition, sin is conduct that injures others, and vice is conduct that injures self.[9] With no religious basis for the moral law, there is no uniformity of ideals. At most all that the school can be sure of is the surface conduct.

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[9] Ross, Sin and Society, quoted by DeGarmo, Ethical Training, p. 9.

HYMNODY IN OUR SCHOOLS.

While rummaging recently in an old-book store in Philadelphia, I came upon an exquisite little volume entitled *Hymns Selected from Faber, by R. Pearsall Smith.* The book was "little" when compared with the bulky edition of the Hymns of Faber issued by John Murphy & Co. in Baltimore (502 pages), for it had only 186 pages in all (xvi + 170). But it at once attracted and held my attention for various reasons that may be considered interesting enough to set forth here in brief detail.

First of all, there is only *one* American edition of Faber's Hymns for Catholic use. But I had already come into casual possession of no less than *three* editions issued in America by as many non-Catholic publishers (two in New York, one in Boston), and the newly-found volume raised the number to four. Its publishing place was in Boston, so that honors in this respect were equally divided between the Cosmopolis and the Hub. (I may yet stumble over one or other edition published in Philadelphia—but this is hardly to be looked for, as I reside too near that city. But the point of this paragraph is that, quite casually, I now own four non-Catholic editions, and one Catholic edition, of Faber's Hymns.) Faber was intensely Catholic in his piety, and of course none but a Catholic edition would give all his religious verse. Nevertheless, the proportion of four to one is amazing.

Next, it was interesting to me to observe—although I was not at all surprised, for my experience of the other delightfully printed and elegantly bound non-Catholic editions had prepared me against any further surprise—that this fourth volume was produced with excellent and exquisite taste. The paper is stout, cream in color; the engraved head- and tail-pieces to each poem are beautiful; the binding is heavy but comfortable in finish, and

the edges are full-gilt. The little volume, like a lovely little child, seems to invite being "taken up" and fondled. I need scarcely point the moral; for the volumes of Faber—prose or poetry—with which Catholics are familiar are, as we know, robed like mourners in "customary suits of solemn black," as though the "inky cloak" that Hamlet spoke of should truly denote Catholic piety.

The very title lacked not a startling feature; for the editor appeared to think that his simple announcement of "Faber" was all that was necessary—as who should say, "Every Protestant, of course, knows the famous hymnodist familiarly, and long, and favorably." But the book came out forty years ago, and Protestant resentment against Faber's "perversion" had apparently not as yet subsided; for—

The "Preface" remarks that "while thus cordially endorsing the Hymns here selected, I feel compelled earnestly to express my regret for others written under the shadow of a monstrous system of idolatry. . . ." And the endorsement is undoubtedly cordial. It is even minutely detailed in its appreciative criticism of various hymns.

But perhaps the most striking feature of the volume is the fact that it should have been issued—not merely by a Protestant publishing house, but—by the "Willard Tract Repository."

The book contains forty-three of Faber's hymns. Two of the other editions have about twice as many. We have no grievance to urge against the publishers, as though they were "stealing our thunder." Father Faber expressly permitted such a use, and even the omission of certain stanzas, with the one restriction (which one of the editions did not respect) that no word of his should be changed. He felt happy in the thought that his prayerful muse should lend her sweetness to help lift any soul towards God.

But how are we dealing with our wonderful treasure-house of Faber's hymns? Do we know and love them as well as our Protestant friends seem to do?

I.

It is a common mistake to suppose that children can not appreciate poetic expression, elevated thought, logical connection and progression of argument, metrical and rhythmical values—in brief, fairly good verse. I am not speaking, of course, of very little children, although I fancy that even they would accept with equal pleasure a hymn which possesses the above-mentioned qualities and one which imitates a Mother Goose type of inconsequence and assonance; and, since they have no positive objection to good metre as such, or to progress in the argument of a poem as such, it would not be infelicitous to place what is good before them.

The older children in a school can really be taught things which are just a little above their present uninstructed taste. They can even spontaneously ridicule the barbarities they had once enjoyed ignorantly, after a little instruction has changed their point of view. (This fact came home to me when I asked four boys of ages varying from eleven to thirteen years, to give an illustration of the manner in which they had used the chest-voice or register for school-singing before receiving instruction in the proper use of the head-tones. I made the request solemnly and soberly; but in the very midst of their effort to reproduce the older cacophony, they spontaneously burst out laughing—for they recognized immediately the immense gulf between correct singing, with clear and unlabored vocalization, and the incorrect singing of their previous experience, with its "windy suspiration of forced breath.")

Nor are young folk devoid of emotional susceptibility. Neither must the thought be made quite as plain as a

pike-staff to them. The one requisite is that the language shall be simple in vocabulary, the sentence uninvolved in structure. Preserve this fundamental quality, and you may put quite a large assortment of imagery, emotion, and even somewhat soaring thought into your verse, without fearing to overtax the young mind. Needless to add, you should (if you can) make the mechanics of your verse faultless; and you may rest assured that the rhyme and the rhythm will not, how perfect soever they be, prove unattractive to children. Nor should you feel any necessity for great condescension to the undeveloped mental powers of your auditory, for it is generally wiser than we think. It is true that *repetita juvant,* for old and young alike. But it is not required that a hymn should constantly eddy around a fixed central thought, like a kitten pursuing its tail. You may really attempt to make a constant progress from a clearly-stated beginning to a rationally-reached ending, confident that even a child will just as readily and pleasurably pursue a straight line of thought as it will be content to grow dizzy in following a circular one.

Now I have come upon a number of hymns that attempt no progress in thought, that pursue no discernible argument, that attain but a poor success even in the merely material construction of the verse, and that are not burdened with thought or imagery. And yet they are not therefore easy to understand, whether by children or by grown folk. Sometimes the vocabulary is not easy, sometimes the structure of the sentence is not simple, sometimes the thought lacks coherence.

Let me illustrate—perhaps in a haphazard way—the points I have made. Here is a single and somewhat distinguished-looking hymnal before me, from which I cull the following examples:

1. A hymn to the Blessed Virgin gives us this:

O clement, sweetest Mary,
Of whom our Lord was born,
Show us thy Son, our Jesus,
When life's last hour is come.

(*Refrain*):

O dearest Mother of Mercy,
Let angels and men sing thy praise;
And we thy loving children
Will sing to thee our sweetest lays.

The hymn has three stanzas—and not one of them is dignified by imagery, felicitous rhythm, or poetic thought. They are prosy, inelegant, uninspired. Rhyme is very scarce in the typical scheme; and, in the first four lines I have quoted, it is wholly lacking. The rhythm chosen is a halting and confused mixture of varying rhythms.

2. From another hymn to Our Lady I take the last two stanzas:

Sweet bells are pealing thro' eve's rosy air,
Sancta Regina, oh list to our prayer;
Falling night's shadows o'er valley and sea,
Bright star of evening, our tho'ts turn to thee.
Shield us, loved Mother, in peril's dread hour,
Pray for thy children, and sweet blessing pour.

Like the lone star, whose bright beaming ray
Guided the sages their devious way;
Where on thy bosom was nestled the dove,
While angels rejoicing smiled from above.
Bright star of evening, our dark glooms dispel,
Guide us to heaven with Jesus to dwell.

The third line of the first-quoted stanza is in the construction styled "absolute" by grammarians. Perhaps this line—"Falling night's shadows o'er valley and sea"—would appear quite intelligible to a child's mind; but I confess that it puzzles me. And, in the next stanza, the period-mark at the close of the fourth line destroys the only clue presented to my mind for unravelling the mystery of the comparison which is apparently begun by the first word ("Like") of the stanza. Again, the word

"devious" may not be an easy one for youngsters to understand; and the figure implied in the word "dove" might well escape youngsters and oldsters alike—for "dove," while it may have appeared justifiable to the writer because of rhymic exigencies (for it rhymes with "above" in the following line), is symbolically applied to the Holy Spirit, and not to Christ, in the well-approved phraseology of the mystics and the poets. But why continue to hammer on this anvil? What thought there is in the hymn is too obviously steered by the foreseen rhyme—and the rhymes themselves surely demanded no great effort at searching out.

I might illustrate further, if haply such illustration would not produce boredom. But a little here is an abundance. Doubtless the moral shines out clearly. What, namely, was the need for such original verse when our Catholic thesaurus includes the splendid gifts of a true poet like Faber—Faber, the poet *par excellence* of our Lady's glories? As I shall have occasion to dwell on this fact more fully in a future paper on the Marian element in his verse, I need not attempt any illustration at the present time. But in the hymnal I have been considering, only four of Faber's hymns appear, of which but two deal with the Blessed Virgin, while one of these two is really a hymn in honor of the dying Lord, and the other is specifically restricted to the glory of the Immaculate Conception.

Faber combines nearly all of the requisites of a Catholic hymnodist. His theology is unassailably correct. His emotional fountains are ever filled with living waters. His spirit of reverence is indeed very deep, but it is glorified by a childlike confidence in God, and His Blessed Mother, and the angels, and the saints. His mastery of the mechanism of verse is that of the laborious student of rhythm. And his poetic gift is undoubted. Meanwhile, his phraseology is simple and easy, his allusions are intelligible, his imagery is delightful. His volume of *Hymns*

includes, it is true, verse of profound speculation and highest mysticism; but the same volume has very many hymns that speak of high things in a language quite understandable of all men. He is fervent and ideal in his devotion; but he is nevertheless an artist in his versification. His emotion never splutters in unbridled intensity. His thought never seems to be too deep for tears (however much it may in reality affect him) or too high even for ordinary language (however much it may soar into the spiritual empyrean).

I have said that Faber possessed "nearly" all the requisites. The one exception to be noted was his lack of musical ability in the technical sense. Certain details of the wedding of words to music escaped his broad knowledge; and I think it would not be unlawful to alter slightly his phraseology at times in order to make the singing of his hymns easier both for the composer and the congregation. The changes needed would be very slight and very few; but I think they should be made.

In all other respects Faber meets the requirements as no other Catholic poet seems to have done. We have many Catholic poets, but we have very few who have written good hymns. Today, the writing of hymns appears to be considered beneath the dignity of most of our Catholic poets. What hymns do we owe to Francis Thompson, for instance? Or to Father Gerard Hopkins? Faber was a Wordsworthian. He could be a poet and yet could express his exquisite inspiration in simple ways. He was no weaver of merely gorgeous word-patterns. His canvas glows with life, but it does not amaze the beholder with incomprehensible splashes of brilliant colors. I do not think it would have been possible for him, for example, to have spent valuable moments constructing a phraseology like this of Father Hopkins:

> **When drop-of-blood-and-foam-dapple**
> **Bloom lights the orchard apple,**
> **When thicket and thorn are merry**
> **With silver-surfed cherry. . . .**

Faber and Hopkins were both priests; and both were poets—but of widely different schools. The former wrote a hymn on "Perfection"; the latter, a hymn on "The Habit of Perfection." I call this latter poem a hymn (and in a broad sense it would permit such a title, although evidently not intended as a "hymn" in the narrower, more practical, sense). The first three stanzas of each poem will serve to illustrate the immense gulf between the practically efficient character of Faber's inspiration, and the (perhaps) over-poetized thought of Hopkins:

(*Hopkins*)

Elected Silence, sing to me
And beat upon my whorlèd ear,
Pipe me to pastures still, and be
The music that I care to hear.

Shape nothing, lips; be lovely-dumb:
It is the shut, the curfew sent
From there where all surrenders come
Which only makes you eloquent.

Be shellèd, eyes, with double dark
And find the uncreated light;
This ruck and reel which you remark
Coils, keeps and teases simple sight.

(*Faber*)

Oh, how the thought of God attracts
And draws the heart from earth,
And sickens it of passing shows
And dissipating mirth!

'Tis not enough to save our souls,
To shun the eternal fires;
The thought of God will rouse the heart
To more sublime desires.

God only is the creature's home,
Though rough and strait the road;
Yet nothing less can satisfy
The love that longs for God.

Fashions change in poetry as in everything else; and, according to present-day standards set by the inner-

circle—*the illuminati*—of them that toil for the Muse, the long roll of poets from Chaucer to Tennyson (included) would be virtually laid away forever on some back-shelf of mouldering worthies. If you balk slightly at Thompson, you are met, not with argument, but with pity; for you are evidently one of those from whom just such an inability to see the finer things of verse and poetry could only be expected, and it is quite useless to hold further converse with you on the matter. Why discourse to a blind man on color, or to one that is deaf on tone-qualities?

The sad result is that our hymn-writing (and we need good hymns) is left most largely to those who are ill-fitted by taste or by training to write even passably correct versification. I plead for Faber. But—

II.

"Who now reads" Faber? Innumerable Catholics do so, if we may judge by the translations made of his works into many foreign languages as well as by the forty-two entries (comprising his works and highly varied extracts therefrom) in Benziger's *Catalogue of all Catholic Books in English* (New York, 1912). Our judgment here but echoes our hope; for, as Father Sebastian Bowden remarks in the *Catholic Encyclopedia* concerning his writings, their wide translation, "their circulation now maintained for more than fifty years, their constant quotation by spiritual writers, have raised their author to the rank of a master in mystical theology."

But if one were to ask: "Who now reads" Faber's Hymns? we might well make a distinction before attempting a reply. If the question refers to selections from his hymnody, we should have fair ground for assuming that the number of those who do this in the well-nigh innumerable hymn-books—Protestant as well as Catholic—that use his verse is even greater than the number who read his prose works.

But if the question refers to the volume or volumes going by the title of "Faber's Hymns," again a distinction seems necessary. If we consider the various elegantly printed, beautifully illustrated and attractively bound editions issued by our separated brethren, we should reasonably suppose that the supply only represents an equivalent demand and use. If, on the other hand, we consider the single edition noted in Benziger's *Catalogue* (*ut supra*), and assume that it is the American edition issued for Catholic use, we might be led by the double fact of its singularity and its unattractive black binding to suppose that very few American Catholics read Faber's Hymns in their volume form. How it is with our English cousins in this matter I do not know; but I have good reason for suspecting that the exquisite verse of Father Faber has no greater clientèle there than here. My reason for this suspicion is the curious discussion that took place a few years ago in the pages of the (London) *Tablet*. A correspondent submitted in its columns what was evidently a fragment (but a good-sized one withal) from a poem, with the request that some reader would be kind enough to supply a desired identification of its authorship. Immediately a literary hubbub ensued. The discussion was learnedly analytic of styles and even of psychologies. I recall that at least one correspondent felt convinced that its "objectiveness" in style should clearly force its ascription to Cardinal Newman. Meanwhile, the poem was full of "subjectivity" (pardon the word!); and as soon as the correspondent's query fell under my eyes, I forthwith took down my volume of Faber and located the fragment. As one might fairly assume that in England, at least, Father Faber's verse (or, if not his verse, at least his "style" of writing verse) would be most familiar to Catholics, I took no further interest in the matter, supposing that the *Tablet* would be immediately deluged with letters replying "Faber" to the query of the first correspondent. But for some weeks the discussion went on—ingenious, clever at times, but

not very enlightening, until it finally traveled to America. The poem was that entitled "Music" (pp. 425-430), given in John Murphy's edition (Balt., 1887), as one of the "miscellaneous" hymns.

The centenary year of Faber's birth (b. 1814, d. 1863) offers an appropriate time for estimating in some fashion the immense enrichment of English hymnody due to the fine poetical endowment and technical acquirements of this one sweet singer of the Divine praises. In saying "English hymnody" instead of—more restrictedly—"Catholic hymnody," one simply recognizes a fact which is patent to all who study with any care the service-books of our separated brethren. These brethren are, as we know, separated both from ourselves and from one another, sometimes by wide chasms of doctrinal belief, and sometimes by apparently slender lines of Church discipline. But, however widely or narrowly divided, they are strangely united by two sentiments which might well appear to be mutually exclusive, namely, hostility to the Catholic Church and an almost affectionate reverence for the devotional verse of Father Faber. In a subsequent paper I shall try to exhibit some of the marvellous features of this strange attraction and to assign reasons for it. Here let me merely state the fact, while I add to it the other fact of Faber's unimpeachable exactness in Catholic divinity and intense devotion to Catholic asceticism.

Although a study of Protestant hymnals is a wearisome task, it is not a barren one in some respects. In the matter of Faber's hymns it is an enlightening one and, apart from the satisfaction it might afford us as exhibiting a tribute to the compelling force and sweetness of Faber's muse in the variety of his hymns to be found there, it may teach us a lesson that could prove of especial value in these days of a multiplication of Catholic hymn books.

The last two years, for instance, have witnessed the publication of no less than five important Catholic

hymnals. There are (1) *The Westminster Hymnal* (London, 1912, 432 pages), "the only collection authorized by the hierarchy of England and Wales" (as the title-page assures us), whose texts were selected and arranged by a Bishop's Committee and whose tunes were selected and arranged by Dr. Terry, organist and choirmaster of Westminster Cathedral. (2) *The Book of Hymns with Tunes* (London, 1913, 576 pages), edited by Dom Ould, O. S. B., of Fort Augustus, Scotland, and William Sewell. In addition to these studies representing English and Scottish activity in the production of worthy Catholic hymnals, we have (3) *The Oregon Hymnal* (Portland, Ore., and New York, 1912, 150 pages), edited by F. W. Goodrich; (4) the *De La Salle Hymnal* (New York, 1913, 262 pages), edited by the Brothers of the Christian Schools; and (5) *The American Catholic Hymnal* (New York, 1913, 512 pages), edited by the Marist Brothers. These are the products of the last two years. The present writer is aware of two others now in preparation by competent editors, and "the future lies before us."

It is highly encouraging to note, in respect of these hymnals, the great advances made over some of their predecessors in respect of careful and appropriate harmonizations, soberly attractive melodies, and, in general, carefully selected and well-edited texts. We already had some very good hymnals, whose use will doubtless continue; and it may well be that, out of this abundance, we may finally attain to an official hymnal for English-speaking Catholics which shall comprise texts and tunes taken and edited with unexceptionable ability and care.

While some of the above-mentioned hymnals use Faber very largely, others do not. Part of my purpose in the present paper is to encourage hymnal compilers to draw even more largely on that splendid source of hymnodal beauty. If our separated brethren can teach us a lesson here, by all means let us not be afraid to learn it.

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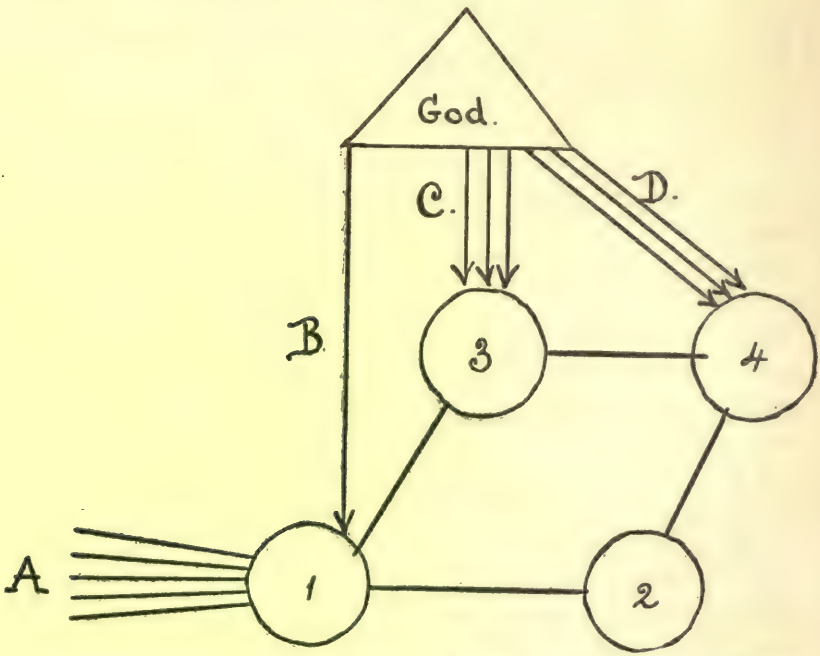
The formal steps represent to us the reception, assimilation and practice of the items of knowledge by the soul. We may say that the results of this threefold process are to be found in the memory, the understanding and the will. The process, however, is not quite so simple, and, therefore, when we enumerate the powers of the soul in the popular way, we must do so with some caution and reservation. Under memory we understand here the imaginative memory, the storehouse and storekeeper of pictures, sounds, smells, tastes and feelings, as far as they can be reproduced either quickly or securely by the command of the will and the effort of the intellect, or spontaneously by material or immaterial associations, or by new sense impressions. There are two other results of the first formal steps which are not in the memory, viz., a sharpening of the sense of observation which is partly in the senses themselves, and partly in the intellect, and also an intellectual habit of quickly grouping, ordering and discriminating the impressions.

Again, when we speak of the third stage or formal step, practice or exercise, and trace its results into the will, or higher appetite, we must not overlook the influence which th lower appetite exercises on inward acts of the will, on the acts of the other interior powers of the soul and also on the outward acts of the body, which are performed in obedience to the command of the will.

As a matter of fact, all the faculties of the soul exercise such a constant and mutual influence upon each other for better or for worse on each stage, that without some knowledge of their character and mode of action it will be impossible for the Catechist to utilize the salutary

power of each faculty in the different formal steps and to sterilize the harmful influence they might exercise.

Diagram of the faculties of the soul and the influences which they exercise, and to which they are exposed both from within and from without.*



1. Imagination. 2. Lower appetite. } Lower or material faculties.
3. Intellect. 4. Will. } Higher or spiritual faculties.

EXPLANATION

A. Impressions of the outer senses on the inner senses (1) briefly called the imagination.

B. As God by appearances outside may make impressions on the imagination (A), so He can also create di-

* This diagram and a short description of the powers of the soul and their mutual influence may be useful to those of our readers who have not had the benefit of a course of scholastic Psychology.

rectly imaginary visions in the imagination. This, however, is done very rarely and must not be presumed without cogent proof.

Generally speaking we may, therefore, say that all the impressions in the imagination come to it through the senses.

(1) The Imagination is a material power, which receives and preserves the impressions of the outer senses (or those coming directly from God, see B). It has also the power to revive impressions received, to combine them with new impressions, to complete the pictures of certain objects by uniting the impressions coming through different senses (*e. g.*, color, shape, voice, smell, touch of a sheep), or to compose entirely new pictures by combining existing elements (*e. g.*, the picture of a new building, of a new piece of music). As it is a material faculty we have it in common with the animals. The senses and the imagination A and (1) are the chief actors in the first formal step.

2. The Lower Appetite becomes aware of the impressions and reproductions of the imagination and either likes or dislikes them. Accordingly, it moves towards possessing or enjoying them, or becomes distressed and flees, or tries to escape from them, or to repel them, or to repel the obstacles that prevent the enjoyment of them. All these actions we find in animals; but man ought not to act on the impulse of the emotions, *i. e.*, the movements of the lower appetite. The lower appetite does not receive outward impressions directly from the senses, but through the imagination. Even some of the quickest movements of the limbs to repel sudden pain or danger pass through the imagination, to which they were communicated by the sensory nerves. (Other actions called reflexive go through the medium of the other nerve centers to the motory organs.)

3. The Intellect or mind is an immaterial faculty, which is only found in spirits. In our present life it has

the power of abstracting immaterial ideas from the material impressions in the imagination, whether caused by a present object or the traces of a past one. It can also compare existing ideas, form new ones by combinations and conclusions, and in an individual question after considering all the circumstances and in the state of its present knowledge, it can state what the will is bound to do. (Conscience.)

A frequent exercise of these natural good mental acts creates an intellectual habit or virtue, which facilitates its exercise. Almighty God by His power may also infuse this facility and virtue directly (C) and thus He creates natural infused virtues. By the same means He also infuses the supernatural virtue of Faith, and the intellectual gifts of the Holy Ghost, and in extraordinary cases He also gives (by intellectual visions) direct knowledge, which in that case may or may not create also pictures in the imagination.

(4) THE WILL or higher appetite is the commander of the powers of the soul. Many of the vegetative actions (digestive actions, circulation of blood, etc.) are not under its control; also other spontaneous actions of the lower faculties (imagination, emotions and some outward actions) are performed before it can control them; even speculations of the intellect may be performed before the will intervenes and either approves or rejects them.

In the ordinary way the will ought to be guided by rational dictates of the intellect, or the intellect enlightened from above (C). The will is enabled to do this, because

a. By its natural inclinations it inclines to the things that are represented as good and right by the intellect (3).

b. God often strengthens the will directly by actual grace (D) even before He infuses natural or supernatural knowledge into the soul.

c. When God has given the supernatural virtue of faith

to the intellect He usually strengthens the will by the theological virtue of Hope (D).

d. When these gifts are utilized, God will sooner or later raise the soul to the supernatural state of sanctifying grace by the theological virtue of Charity (D). This virtue is accompanied by the gifts of the Holy Ghost both in the intellect and the will (C and D), which are infused habits in the soul, and raise not only the acts of the natural virtues to a supernatural level, but even the virtues themselves, and make the soul capable of following quickly and easily every actual light and movement of the Holy Ghost. The holy Sacraments are the most powerful channels for these graces communicated by God to the soul. So perfect may the pliability of the soul become, that God deigns, not only to move it, but even direct it by immediate inspiration of the will (D) without going through the intellect, and this in the case in rapture and perfect contemplation.

OBSTACLES

So far we have not found any reason why religious instruction should not quickly lead to a high degree of Christian perfection. If the Christian doctrine is conveyed through the senses to the imagination in a realistic and orderly way, the intellect enlightened by faith will have no difficulty in understanding the duties of a Christian, and by the help of practical instruction, will learn to apply the commandments of God and the Church to individual cases. And as the will has natural endowments and supernatural aids to do what is put before it as just, useful and advantageous for itself, there seems no reason why it should not decide and insist, that God's will should be carried out by the internal and external powers of man.

On the other hand, we know that even St. Paul groaned under the burden of the law of the flesh, which contradicts the law of the spirit (Rom. 7:23), so that he did not

do the things he wanted, but the things he did not want to do (Rom. 7:15).

The seat of this law of the flesh we find in the lower appetite. The imagination, which receives the impressions of the senses, is like a net that catches good and bad fishes. It not only supplies the intellect with material pictures for abstraction, but it holds them also as in a mirror before the lower appetite. The purpose of the activity of the latter is the preservation of the animal life of man, and as far as its desires and strivings are limited to a moderate and reasonable amount of bodily comfort, there would be no serious difficulty.

But the cravings and demands of the lower appetite, the emotions or passions, are not reasonable, but mostly unreasonable. They appeal to and try to enlist the sympathies of the will, and here the struggle commences and here the danger begins. The emotions of the lower appetite (2) are roused by the presentations of the imagination, (1) and they clamour loudly at the gates of the Will (3).

The Will ought to be guided by the judgment of the intellect, but is often drawn away by the selfish and material demands of the lower appetite. For reason speaks softly and calmly, whereas the passions are noisy; and so it often happens that the Will is frightened, and for the sake of a false peace gives in to the mob and does not follow the advice of its reasonable counsellor.

A repetition of this weak capitulation strengthens the impudent tyranny of the passions and weakens the resistance of the will, and thus bad habits or vices arise in the soul, just as repeated obedience to the voice of the intellect engenders in the Will good habits or virtues. The questions on the Passions of the Soul, the Vices, the Virtues and the Gifts in the second part of the Summa of St. Thomas are an illustration and explanation of the struggle in the Will, caused by the dictates of the Intel-

lect on the higher level and the solicitations of the Passions rising from the lower level.

But it is not only the Passions or the Flesh which has its seat in the lower powers, clothed in the three-fold shape of the concupiscence of the flesh, the concupiscence of the eyes and the pride of life. The outside enemies of man's soul, the devil and the world, gain also entrance into the soul through the senses and imagination, and through them to the lower appetite.

They light up with special brilliancy those traits in the pictures of the imagination which are opposed to the law of God, but pleasant to the lower appetite. They carefully conceal or blur those features which might frighten the latter: the eternal sufferings of hell and the loss of heaven. Even when they work upon the inborn pride of man, they do not so much put forward reasonable results as imaginary advantages. It is significant to note in this connection, that even the temptations of our Blessed Lord by the devil were intended solely to appeal to sensuality and vanity, not to real intellectual pride.

The purpose which the two outward enemies of man's soul, the devil and the world, set to themselves is the stimulation of the lower Appetite by the Imagination, so that the Passions should be all the louder in the impudent claim, that man's supreme happiness consists in their satisfaction, and that the duty of the will consists in granting to them their desire. This leads to bad habits and gradually to the slavery of the Will to the Passions, so eagerly attempted by the evil spirits.

The prevarication of the spiritual powers does not, however, stop at the formation of bad habits. The solicitation of the Will by the lower Appetite proceeds still further: the Intellect is commanded by the Will to find arguments and reasons for the purpose of justifying its own bad conduct, both before the world and in its own interior. Thus the Intellect is expected to call the good evil, and the evil good, to pronounce the sensual pleasures

a greater good than right and justice and the love of God. We need not go far to find an example of such passionate and obdurate blindness; the enemies of our Lord, who were determined that He must die, are a lasting warning to every thoughtful Christian.

REMEDIES

We have already seen that the natural endowments of man, the supernatural assistance of God, and man's own effort ought to suffice to enable the adult Christian to win the battle against the outward and inward enemies of the soul. But every experienced Confessor knows how hard the struggle is, and how many battles are lost compared with the number of victories gained.

Our object, however, is to discover in what way we can train our children for this battle; how we are to assist them by Religious Education in developing their natural gifts, and in opening the channels for the increase of their supernatural strength, and how to stimulate their activity, so that by the time they are exposed to the full assault of all their enemies, they may be well armed, well exercised and well nourished in their souls. They must fully understand that our help is in the name of the Lord (Ps. 123:8), but that, on the other hand, no one will be crowned who has not fought legitimately (II Tim., 2:5). They must learn to apply all the natural and supernatural gifts of God and use violence (Matt. 11:12); yet they must recognize that the credit of victory is due to God (I Cor. 15:57). The armour is supplied by God (Ephes. 6:11) and so is the nourishment (Ps. 22), but the training is not done entirely by God Himself. This is partly the task of those whom the heavenly King has entrusted His recruits for their first instruction. We are responsible to see that by these first exercises the food supplied by Him may add to their strength, and that they may handle the weapons lent to them to the best advantage. We know

the weak spot in their armour and therefore ought to train them how to cover it; we know the gate through which the enemy from without will enter to entice the unpatriotic defenders within, and we must make the garrison keep a watchful eye on it; we know that the deceiver will come under the mask of a friend and we must show the guard how to recognize him. What does this mean in the language of a practical Catechist, who does not work at haphazard, but consistently and systematically?

It means that at each lesson and exercise we must develop by suitable matter and method the natural capacities of the mind, and by frequent good acts assist in the formation of Virtues in the Intellect and the Will; it means that we must do our best, so to dispose the powers of the soul, both high and low, that they may be ready for the supernatural influences of God; it means that the growth of the Passions and Vices must be prevented by acts of Virtues opposed to them. The authors of *Münchener Katechetische Methode* (Kempten 1905, p. 4) have coined a new expression for this activity and demand for every catechetical lesson and as much as possible for each formal step:

COMPLETE ACTS

By complete acts we mean the simultaneous activity of the four faculties of the soul in the work of catechetical training. It would exceed the limit of this paper to go systematically through all the influences which these powers exercise upon each other. But it may be useful to point out how in each formal step each faculty can be utilized, so that they all mutually help and assist each other, and that none should paralyze the activity of the rest, and especially that the lower faculties should minister to the demands of reason and the revealed will of God, and not presume to tyrannize over the higher faculties.

THE FIRST STEP is essentially the work of the senses and of the Imagination. But in order that they may act successfully, attention is needed. This may be spontaneous, if the pictures represented or revived give natural satisfaction to the Imagination, for every faculty enjoys its natural exercise. If there is too much abstraction in the language presenting the matter, the spontaneous interest of the Imagination decreases and unless the Intellect is interested and the Will makes great effort to maintain the attention the latter will cease. So it is important already at the first step to enlist the cooperation of the higher powers.

Again the spontaneous interest of the Imagination will be considerably intensified, if the pictures received or revived appeal strongly to the emotions of the lower Appetite, *i. e.,* if the object is represented as a desirable good for it. But if it is represented as a thing likely to cause pain and hardship to the lower appetite, the latter will resist and diminish the attention of the Imagination, even if the object should be pronounced by the Intellect good and desirable for the Will. In the first case we have a complete act including all the four faculties; in the latter the activities of (1), (3), (4) are hindered by (2).

THE SECOND STEP is chiefly the work of the Intellect. But the clearer and the more orderly the material pictures of the Imagination are put before the mind, the more easily the latter will work; and therefore the Catechist should utilize to the full the activity of the Imagination. In our present state the mind cannot work without the Imagination, even when it is a question of apparently purely abstract reasoning; if therefore the Imagination cannot be occupied with material pictures bearing on the same object which occupies the mind the latter will be hampered; and if on account of the absence of occupation the Imagination occupies itself independently, we shall soon have distraction and finally the end of the process of reasoning. For if the mental process

does not employ the Imagination, and thus cannot appeal pleasantly to the lower Appetite, but if, on the other hand, the independent or distracting activity of the Imagination does give pleasure to the inferior faculties, the Will may not have the power to insist on the continuation of the purely mental process, and thus the motive power will have gone. This often happens with young children, where the lower faculties are strongly developed, but the higher faculties are weak. The guidance of these pupils in the process of the second step must therefore always employ what Cardinal Newman in the Grammar of Assent calls: *real* (*i. e.,* concrete terms and) *propositions,* stories, pictures, drawings, etc. Then the Imagination and Emotions will cooperate, and the Will is not unlikely to refuse its support, and thus we have a complete act on the second step.

The third step belongs to the Will as the chief actor. The chief opponent here will be the lower Appetite. The latter will remain inactive or even resist, if nothing good is offered to it through the Imagination, for it shrinks from bodily pain, effort and privation; only if the material pleasure which results from them more than compensates for the hardships to be endured, then the irascible emotions will undertake difficult tasks and endure great pains.

Here the Intellect can help in two directions. If the work of the second step has been thorough, it will be able clearly to prove to the Will its duty, to enumerate the motives and point out the consequences of the action or omission. If the Will agrees it will be strengthened for future actions of a similar kind.

In the other direction the Intellect cannot directly approach the lower Appetite, but must utilize the Imagination. If the latter has been well employed on the second step, it will by the help and under the guidance of the Intellect, especially by means of real propositions, be able

to conjure up powerful pictures, stories, striking words and songs. It will thus be able to point out the advantages which the action or omission, proposed to the Will, would have for the body, the well-being of which is the chief interest of the lower Appetite. If the reality of these truths is put in a sufficiently striking manner by the Imagination before the lower Appetite, there will be less resistance to the dictates of the Intellect and its acceptance by the Will. This would be a complete act on the third formal step.

As this step presents the greatest difficulty, and especially demands concrete representation, we may be allowed to illustrate it by a concrete example.

It is an Abstinence day. The Intellect tells the Will: You must keep the Abstinence today: you have no excuse, the Church by the authority of God commands it; you thereby do penance for your sins and shorten your Purgatory; it is an act of loving obedience to God. It is a serious matter, and if you break the Abstinence today you run the risk of burning in hell for all eternity.

The Imagination directed by the Intellect points out the following realistic details: It is not an extraordinary hardship; many people have no meat; many are too ill to eat it, which is a much greater hardship; it would be ridiculous not to have so much self-control as to be a slave to a piece of a dead animal, it is not worth while to enjoy a short bodily pleasure, at the risk of the body being tortured like that of Dives for all eternity; but that the keeping of this commandment will bring not only to the soul, but also to the body special joy and happiness for all eternity. In this matter the whole weight of the representation by the Imagination lies in the fact that the consequences lying in the future are brought as present and lively realities before the lower Appetite, and as the element of time does not belong to the Imagination or the lower Appetite, all the details are considered as

present. This latter fact is of great utility whenever the Intellect approaches the Emotions through the Imagination. Here we see the force of complete acts.

Before concluding may we be allowed to reply to a question which will suggest itself to a practical Catechist: How can we make sure that the children will in their present or future daily life employ such an elaborate process of mental activity?

To this the reply is:

1. If the Christians would not be able practically to apply the results of their Religious Education in times of temptation and difficulty, then the greatest part of our effort is wasted.

2. If there is any natural means to help them to a practical Christian life, it is the constant employment of complete acts in every lesson and on every formal step. The help which we give them in the beginning will be less and less needed, and if we have often gone with them in the same direction, not in a monotonous way, but with many varied objects in hand, we may hope that finally they will be able to walk on the right road by themselves.

Lambert Nolle, O.S.B.

Erdington Abbey,
Birmingham, Eng.

SURVEY OF THE FIELD

PARENTAL COOPERATION

There is a growing realization in educational circles that many of the defects in current education heretofore charged to the school should be laid at the door of the home. It would seem that the parents are sinning against the children far more deeply than the teachers and then resorting to the old expedient of casting the blame upon others.

The great educational importance of the pre-school period is just now being emphasized throughout the world. Dispositions and tendencies developed during the years of infancy are potent in shaping the whole after life of the man or the woman. Hence, too much care cannot be expended upon the treatment and environment of the child, nor are we concerned here with his intellectual development alone. His sense-training, his muscular development, his moral, religious, and physical unfolding, all have their roots deep in early infancy and we are just beginning to see that the real problem of eugenics concerns the manner in which the child's instincts are preserved and directed.

There is a widespread movement in Europe growing out of the recognition of these truths. The international congresses for home education are one of the manifestations of this current of thought and action in educational matters. The League for Home Education which has taken such deep hold in Belgium is largely responsible for the development of schools for motherhood where young girls are trained in all those matters which pertain to the proper care of children. They are made familiar with the hygienic laws to be observed and with the value of early instinctive tendencies. In these schools the problems of eugenics and sex hygiene are being met in a sane manner. Nor are the mother schools confined

to Belgium. They are to be found in Germany and England. Even in this country, though we are usually two or three decades behind in educational matters, courses in domestic science and the introduction of the Montessori methods give promise of an early development of mother-schools in our midst.

Mary L. Read, President of the School of Mothercraft, New York City, writing on eugenics in a recent issue of *Religious Education,* says many things which it would be well for parents and for those responsible for educational policies to ponder:

"In the problem of eugenics we are dealing with one of the most fundamental and powerful of instincts—the instinct of race preservation, the instinct of life. Nature has evolved a system of bi-parental reproduction of the species, therefore two sexes; and to insure the continuance of the species, a strong mutual attraction between these two supplementing elements was necessary. But nature's end is a new creature. Wonderful as is the mechanism and mysterious as is the force of this attraction, these are not the factors on which attention needs to be focused; these are only the means. It is the new race, the child that deserves attention. Love for babies and little children is deep-rooted, and if we will only allow it to thrive it will do far more than fear or exact knowledge of the ravages of disease to deter men and women from immoral actions—it will do more—it will inspire noble living.

"As a matter of nomenclature, the term *race hygiene* seems more adequate and effective than *sex hygiene.* There is a difference of perspective, the one directing attention rather to the means, the other to the end. Is there not considerable ground for the objections of many parents regarding the instruction of their children in sex hygiene or the biology of reproduction? These parents fear lest the child's attention shall dwell upon the physical organism, and lest emotions and instincts shall be pre

maturely aroused. And this, indeed, is a serious danger. Eugenics look forward to the welfare of the children of the future, and it is quite possible for that welfare to be conserved in daily life with very little knowledge of biology or medical pathology."

Attention is here called to a conflict between two of the responsible agencies for the child's education, viz., the home and the school. This conflict is sometimes very sharp and spectacular. The school under the guidance of "educational experts" undertakes at times to deal with the children in a way that shocks the convictions and sensibilities of the parents. Which view shall prevail? A little handful of trained men may frequently set at defiance the sentiments and convictions of an unenlightened mob. And when parents see fit to neglect educational matters, devoting their whole time and attention to money-making, they have little to complain of if they are grouped with the unenlightened mob, and ridden over rough-shod by a few men who have at least given some thought to the problem.

It is high time that parents awakened to the fact that their duty in educational matters is not limited to the care of infancy. They are responsible for the schools and for the methods and policies pursued therein, and this responsibility they can never shirk. If educators, under the leadership of such men as ex-President Eliot, undertake to introduce into our schools practices which may be quite proper in a company of educated animals, if such a thing were possible, but which is abhorrent to the moral instincts of Christianity, it is the duty of the parents to know this and to make the school realize that it is the creature of society and not its master, that it has no authority except that delegated to it by the parents of the children. If, therefore, parents would fulfill their duty towards their children, they must take the time and thought necessary to familiarize themselves with the

situation which is now confronting our schools. We agree entirely with Miss Read when she says:

"In the teaching of eugenics the problem may be stated in this way: how is it possible to direct the force of this perfectly normal instinct and perfectly natural emotion in a constructive educational way? It can be done. But the parents and the teachers must have the right perspective themselves. Then their very tone of voice and accent, their looks, their words, will convey to the children under their care the lasting impression that, of course, they are to be the parents of children some day, when they are grown up. But this must come to the children not only in answer to their specific questions on these subjects and in the purposive instruction; it must come in all the details of the daily life. If this idea and spirit is assumed by parents and teachers as the natural course of events, it will be absorbed by the children, and so their perspective of life will include their responsibility toward future generations—toward their own potential children. So, as the boys develop into the age of chivalry, that chivalry can be made to include little children, and the mothers of little children, and all women because they may be mothers some time."

If immorality is rife among our young men and young women, who is responsible? The school? It should be remembered that the greater portion of the young people's lives is spent outside of school under parental control or no control at all. That much could be done for them in the school goes without saying, and consequently some of the blame may properly be left at the door of the school. But even this places the responsibility indirectly upon the parents' shoulders, for if the school is not all that it should be in this respect, the parents should see to it that it is brought up to the standard or they should remove the child from its care.

Catholic parents have little excuse for sending their sons or daughters into schools where pernicious doctrines

are being taught, or where the moral life of the children is not being daily strengthened by the doctrines taught and by the practice of religious teachers who, in their own lives, lift the virtue of purity to a heroic level. Miss Read asks some disturbing questions in the article from which we have been quoting:

"Why are not the students in our high schools and colleges a united body of young men leading a pure life? Here biology and hygiene are being taught—in some states even as required subjects. Until the officers of boys' high schools and colleges actively and constructively make very plain to their students the importance and value of a pure life, what can be expected of these multitudes of inexperienced, untaught, and pleasure-loving fellows?"

Thank God, this complaint cannot be made against our Catholic high schools and colleges, for if there is one thing above all others that is made plain to the boys and young men in these schools, it is the importance of the virtue of holy purity in thought, word and deed. These things are not taught merely in theory; they are lived out conspicuously by the noble men and women who are devoting their lives to the training of our Catholic youth. They not only restrain their own impulses from illegitimate indulgence, but by holy vows they go further in upholding the value of these great and fundamental virtues. The remedy suggested by Miss Read is good as far as it goes and it should receive due consideration. It may be all that is possible in our non-sectarian institutions and it might be added to what we are already doing for the uplift of the race. Here is her suggestion:

"Why should there not be at least a brief course in these colleges, possibly under the department of sociology or psychology or philosophy, on the home, where questions of eugenics, selection in marriage, psychology in the family life, the cause and prevention of family discord, etc., might be discussed. It would seem to be almost as

important as the required year of Latin or mathematics. As an elective brief course, under a sympathetic and tactful instructor, a test of its popularity could soon be made.

"When girls arrive at the dreamy, romantic stage, why should there not be dream children as well as dream heroes? There will be if we will let them. In the education of girls domestic science is now beginning to become a respected subject of the curriculum. Educators accept the fact that more than fifty per cent of women in this country marry and become home-makers; the census has never gathered returns on the percentage who are mothers, and of course there are few women who do not have at some time the care of little children.

"What has this to do with the teaching of eugenics? Much—almost everything. For if, instead of assuming that girls may not become mothers, and therefore neglecting that phase of their education and leaving them to experiment in choosing their husbands and bringing up their children—or, worse yet, stifling the mother instinct within them—if instead of that we assume that they will become mothers, our teaching of eugenics will be profoundly influenced. Then we shall consider it worth while to direct and train the mother instinct with which every normal girl is endowed. We shall possibly talk less of sex hygiene and more of nursery equipment and dietetics for children and child study. . . .

"Eugenics in practice means fathers and mothers who are strong and capable and intelligent. It is not merely knowledge of the scientific facts of biology that will put eugenic ideals into practice. The fostering of the instinct of love for little children, the assuming that these boys and girls are to become fathers and mothers, the consequent cultivation of the sense of personal responsibility toward their own children and grandchildren, and great grandchildren, the divergence of attention from sex to race, the provision in education for some of these parental responsibilities towards the children—these are some

ways in which eugenics can be taught—can be made effective in the lives of the multitude."

The force of the argument resolves itself into this: parents, instead of children, should study eugenics and sex hygiene. They need not be considered to have passed beyond the age where learning is possible; they continue to learn new games of cards, new fashions of dress, new social customs, and new ways of making and spending money. Why could they not be interested along lines that lead to their own welfare and to the welfare of society? Why should they not learn what modern science has to say about the proper upbringing of their children, so that they might be able to exert their God-given authority over their children in an intelligent and effective manner and that they might exercise their rights as parents and citizens intelligently for the shaping of school policies and school methods in all those things that make for the happiness and well-being of their children? But if this desired end is to be brought about, parents must not continue to be so afraid of a little serious thinking on educational matters, they must not continue to consider the careful reading of an educational magazine as an unusual and uncalled for intrusion upon their leisure hours.

While sex hygiene and eugenics are just now occupying the central portion of the stage, there are many other phases of the educational situation which should receive attention from all intelligent parents. Complaint is constantly made that our schools are failing to turn out men of intellectual power and of sturdy character. It might be well worth while for parents to make an honest effort to ascertain how far this lamentable state of affairs, if true, may be due to their own negligence or to their mistaken attitude on some fundamentals in the work of education.

One of our most eminent neurologists, Dr. Charles L. Dana, speaking to the Schoolmasters' Association of New York, recently, dealt some very vigorous blows at a popu-

lar parental fallacy which is working no little harm to the rising generation of young college men. He was talking in answer to the question "Is the American schoolboy overworked and likely to break down because of the tasks imposed upon him by the present methods?" He said:

"Overworked! why, he isn't even educated. In the course of thirty years' practice I can remember only one boy who suffered because of overwork, and he had weak eyes. That, in fact, was his principal complaint. I don't know any group of human beings unless they are the college students, who find themselves less overtaxed."

Dr. Dana's words should bring relief to many a fretting mother. The fact of the matter seems to be that we are growing so soft in our methods that we are afraid of work ourselves and still more afraid that boys and girls will hurt themselves by overwork, when, in reality, the dangers they are exposed to are frequently the direct result of insufficient work to absorb the energies of their growing minds and bodies. Many of the problems of moral education that are just now so seriously exercising the public conscience would cease to exist if our school children were given enough to do and sufficient pressure brought to bear upon them, both at home and at school, to make them do the work necessary for their normal development. Dr. Dana was very severe on our American schools, but scarcely unjust to them. Speaking of our high schools, he said:

"It has seemed to me that these institutions furnish the one bright spot shining out in a rather gloomy educational work. They have sent out a distinct radiance between the dawdling and uncertain policies of the elementary schools and the absurdity and foolishness of the American college education, particularly since it felt the almost mortuary touch of President Eliot thirty years ago. Let me assume that boys are not either broken down or educated, but are two years behind in the educational race. Now, as according to the Binet-Simon scale, chil-

dren if three years behind in mental age are feeble-minded, are not our boys at eighteen dangerously near fatuity? And since in an American college this mental retard is not lessened, but, as a rule, increased, it follows that our American graduate belongs to the feeble-minded classes as measured by the Binet-Simon or other intelligence tests.

"The American boy is not allowed to work more than five days in the week, and not over four or five hours each day. He is not allowed, unless he is behind, to work during vacation, and at the slightest indisposition he is put to bed. There is a sort of sickly sentimentality towards the growing boy on the part of the American parents. The idea is prevalent that study is a dangerous thing to furnish to a boy; that hard mental work should be given to him only under the most careful conditions and should be taken from him at the least excuse. The European idea is that after the age of ten a child is able to do hard work, and ought to do it. The American idea is that he is able to do some work and ought to be persuaded to do it."

The truth of this picture will be recognized without difficulty by every one except those immediately concerned, but how are we going to get the doting mother to realize that she is destroying her son body and soul by helping to make him disobey that primal law: In the sweat of thy brow thou shalt eat bread? Dr. Dana thus portrays the typical college boy:

"We all know that the college boy of today is not educated; he just wants to graduate and make his letter or his secret society, and that the result of this superficiality is showing its mark on our social and political life of today.

"I believe that medical opinion will support the educators today in taking the boy of ten and making him work till he makes up the years he is now foolishly losing."

Dr. Dana insisted that the brains of our pupils are not

overworked and that they are in need of sympathetic, intelligent, but hard task-masters. He registered a very strong protest against the short school hours and long vacations.

On the question to which the learned neurologist made answer before the schoolmasters of New York he is eminently qualified to render a decision, but education has a larger meaning than the health and development of the brain. Merely mastering the content of a curriculum at a greater or less rate of speed may well be considered a minor element in the process of education. Criticisms of the work of our schools must be studied in the light of the ideals of education entertained by the critics.

President Woodrow Wilson is as well qualified to discuss the larger educational problems and ideals as Dr. Dana is to pronounce on questions of neurology. In an address recently delivered before a college audience, in celebration of the founding of Pennsylvania by William Penn, the President sketched a college ideal that is not made up chiefly of cram. It should be studied by parents and pupils no less than by college instructors.

"No one can stand in the presence of a gathering like this, on a day suggesting the memories which this day suggests, without asking himself what a college is for. There have been times when I have suspected that certain under-graduates did not know. I remember that in days of discouragment as a teacher I recalled the sympathy of a friend of mine in the Yale faculty, who said that after twenty years of teaching he had come to the conclusion that the human mind had infinite resources for resisting the introduction of knowledge. And yet I have my serious doubts as to whether the main object of the college is the introduction of knowledge. It may be the transmission of knowledge through the human system, but not much of it sticks. Its introduction is temporary, for the discipline of the hour. Most of what a man learns in college he assiduously forgets afterwards, not because he

purposes to forget it, but because the crowding events of the days that follow seem somehow to eliminate it. But what a man ought never to forget with regard to college is that it is a nursery of principles and of honor.

"I can't help thinking of William Penn as a sort of spiritual knight who went out upon his adventures to carry the torch that had been put into his hands, so that other men might have the path illuminated for them which led to justice and to liberty; and I can't admit that a man establishes his right to call himself a college graduate by showing me his diploma. The only way that he can prove it is by showing that his eyes are lifted to some horizon which other men less instructed than he have not been privileged to see. Unless he carry freight of the spirit, he cannot be bred where spirits are bred. . . .

"It is no small matter, therefore, for a college to have as its patron saint a man who went out upon such a quest. And what I should like to ask you young men today is, How many of you have devoted yourselves to like adventure? How many of you will volunteer to carry these spiritual messages of liberty to the world? How many of you will forego anything except your allegiance to that which is just and that which is right? We die but once, and we die without distinction if we are not willing to die the death of sacrifice. Do you covet honor? You will never get it by serving yourself. Do you covet distinction? You will get it only as the servant of mankind. Do not forget, then, as you walk these classic places, why you are here. You are not here merely to prepare to make a living. You are here in order to enable the world to live more amply, with greater vision, with a finer spirit of hope and achievement. You are here to enrich the world, and you impoverish yourself if you forget the errand. And so it seems to me that there is no great difference between the ideals of a college and the ideals of the state. Can you not translate the one into the other? Men have not had to come to college, let me remind you, to quaff

the fountain of this inspiration. You are merely more privileged than they. Men out of every walk of life, men without advantages of any kind, have seen the vision, and you, with it written large upon every page of your studies, are the more blind if you do not see it when it is pointed out. You could not be forgiven for overlooking it. They might have been, but they did not wait instruction. They simply drew the breath of life into their lungs, felt the aspirations that must come to every human soul, looked out upon their brothers and felt their pulses beat as their fellows' beat, and then sought by counsel and action to move forward to common ends that would be characterized by honor and achievement.''*

The college boy is probably more amenable to the college ideal than our younger pupils, but what determines the college ideal? Its faculty? Such might seem to be the case on a cursory inspection. However, on closer view it will be found that in our American colleges widely divergent ideals prevail. The parent, in sending his boy to college, must therefore assume the responsibility of choosing the ideal which shall be held before his son's eyes during the culminating years of his education. Again, how can he do this intelligently unless he devote considerable time and attention to the study of the colleges among which he must make a selection? This duty towards his son cannot be performed by a hasty examination of catalogues a week in advance of the opening of the college year, nor can he shirk the responsibility of the choice and allow the immature boy to make the selection on the basis of the winning football team. The aim of one college would seem to be to turn out athletes, a second strives consistently for the production of keen mental powers which will enable the pupil in after days to wrest the prizes of life from his less fortunate brother, while a third aims at professional or industrial efficiency. We

*Religious Education, Feb., 1914.

have reason to be thankful that there is still a group of institutions devoted to the higher education that consistently maintains higher ideals.

The parental function does not end in the choice of the school. Consciously or unconsciously, the parents' ideal influences the ideal of the school. By a law of supply and demand the school will ever tend to yield to the demands of the parent. If the parent insists that the purpose of education is to equip the boy in the shortest time for the making of money, the school will not long resist. So instead of blaming college faculties for deserting the high ideals that should ever guide institutions of learning, we should blame the parents on whom, in last analysis, the responsibility really rests.

Whether we look at the pre-school period with its vast possibilities, or turn our attention to the long years of elementary and secondary training, or to the college days, the parent is seen to be the deciding factor. And unless he conscientiously and intelligently performs his duty towards the education of his children, society will suffer the dire consequences that come from neglected or misdirected educational forces. However busy parents may be with business affairs or social duties, they cannot afford to neglect the study of present educational problems and educational tendencies.

THOMAS EDWARD SHIELDS.

DISCUSSION

THE FEMINIZING OF EDUCATION

There has been no lack of criticism of our present educational methods from educators, from business men and manufacturers. No one will pass lightly over the professional teacher's view in a matter of this kind, nor can we afford to neglect the view of those who must deal with the finished product of our schools.

Rear-Admiral Chadwick, a graduate of the Naval Academy, a man who has seen service for fifty years in the American navy, and who has written many instructive treatises, from his retirement at the ripe age of seventy, has recently given to the public some interesting views on educational methods and policies in the United States. He has the following to say concerning what the boy should learn in school:

"I think that we have gone far astray in what should be the fnudamentals of education. . . . I believe that we entirely overrate the importance of instruction in mere book knowledge. There are, for the conduct of life in general, certain things desirable for one who has to make his way in the professions, banking, or in commerce in the larger sense; as mathematics, to any point for which there are time and opportunity, a certain amount of chemistry, a moderate course in physics, a fair training in Latin and some Greek which should begin not later than ten, and a good course in English. All this the boy with a fair mentality should certainly have by the time he is seventeen or eighteen. If he hasn't accomplished so much by that time, he will never accomplish anything. I do not mean that by that time he will be an accomplished chemist or physicist. To be such is not necessary for the ordinary conduct of life, but he will have a basis on which, if he has any real mentality, he will himself be able to build, or if he desires to be a specialist he can have a later specialist training. . . .

"Instead of so much book work for all, and particularly so much that is over the heads of children, the main effort should be towards the training in character; towards honesty, uprightness in conduct, courtesy (in which we have scant teaching and less result), manliness in boys, womanliness in girls. These

things are of far more value in the long run than any amount of book equipment, for without character there is nothing.

"Now, to whom in our country is turned over this duty in the case of boys whom, despite all the claims of the feminist movement, must later do the main work of the world: build and handle steamships and railways, command armies and fleets, fight our battles, tunnel our mountains and make our steel. That the training of these prospective men, in whom force of character is the first essential, should be entrusted to women, is of all things the most unreasonable and illogical. To do so is to lose sight of that greatest of all influences, the subconscious, the psychical. We have for generations thus been subjecting our young males to the psychics of the woman, until we have a result in a feminized manhood, emotional, illogical, non-combative against public evils. We have in this result the cause, in greatest degree, of supineness in municipal affairs, in our inability to struggle against the capture of franchises, in the sitting down of our people and wanting everything done for them, in the general want of stand-upness. It is not that women are not, in their way, active in public matters, but the men, in the man's real way, is not.

"I lay down the broad statement that no woman, whatever her ability, is able to bring up properly a man child. The woman's ability to teach, let me say at once, is no part of the question. I am concerned only with her unconsciously destructive influence on the masculine character of the boy. She does not, in the main, recognize that the masculine and feminine natures are as far apart as the poles. The two spheres touch but are never really common. The phrase that no man can understand a woman is more than equally true in the reverse, for far less does the woman ever understand the man. She never really enters into the thought of the man. She may imagine she does, but this belief is but part of her limitations. Men think in terms of steamships, railways, battleships, war, finance, in a word, the great energies of the world which the woman mind never, in a practical way, really concerns itself with, nor can it do so. To put a boy, therefore, under woman tutelage, at his most impressionable, character-forming age is to render violence to nature and a gross wrong and indignity to

the boy; it is to do violence to that most precious possession, his masculine nature—in a large sense, his soul.

"In Prussia, perhaps the most advanced and highly civilized state in the world, foremost in municipal, chemical, metallurgical and military development, no boy is ever, at any age, under woman tutelage. The qualities of this great state, whether in the military, labor or civic field, are the result of its masculine training. The same may be said for all the important countries of Europe; the boy, in the main, where not entirely, is schooled and trained by men and not by women."

The Admiral points out the very high percentage of women teachers in the public schools of the United States, from 90 to 97 per cent, which practically means, when those in supervisory positions are taken into account, that the teachers are all women. Continuing his comment, he says:

"No wonder that the boy even of seventeen in our public schools, as noted by an English educationist, on a tour of inspection in our country, answers frequently 'ma'am' instead of 'sir.' That such a state of things should continue is unbelievable. It cannot be that we shall be willing to continue this down-hill process of character; that we shall continue to warp the psychics of our boys and young men into femininity. We have had this now long-continued process largely, no doubt, on account of the lower wage for which the woman teacher has worked. The average monthly salary for men throughout the United States is $73.80; for women $54.98."

Man teachers at better salaries for all of our boys is the remedy proposed. Without increasing the man's salary, but increasing the number of men teachers to half the total, would entail an additional annual outlay of $23,000,000. "But if we are to take education seriously, whatever the cost, the change should be made. We may economize safely in many things, but not in this which touches the great fundamental of education—character.

"To pursue the present system, is to continue to strike at the very root of the best quality of the manhood of a nation, its masculinity. I have no hesitancy in saying that the woman teacher in the boys' school is thus dear at any price. As already said, this is not because of inefficiency, through want

of knowledge or capacity to teach, but because she is dealing with the soul of a boy of which she knows but the surface, and not with the souls of her own sex, with which she is in full sympathy."*

The Admiral's view which we have quoted above is far from unique. Earl Barnes, speaking from a school experience of twenty-five years, points out the danger to American life and culture which lies in the feminizing of our teaching force. Writing on the Feminizing of Culture, in the *Atlantic Monthly*,† he says:

"Most of these differences which we have been discussing seem to rest in the fact that women are more personal in their interests and judgments than men are. This may be due to their education for thousands of years; but that makes it no less true. Women, certainly, in a great majority of cases, are more interested in a case than in a constitution; in a man than in a mission; in a poem than in a treatise; in equity than in law. In a generation when everything tends towards great aggregations, consolidated industries, segregated wealth, and new syntheses of knowledge, both boys and girls should receive such training as will fit them to play their part in these larger units.

"As to the feminizing influence of women teachers on manners and morals and general attitude towards life, there can be no real doubt. Boys and girls cannot spend eight or twelve impressionable years of childhood and youth under the constant daily influence of women without having the lady-like attitude towards life strongly emphasized. To deny this is to repudiate the power of constant involuntary suggestion and association."

There is a very general agreement that boys should be taught by men at least from the beginning of the grammar grade work. The change which in recent years has resulted in almost completely driving the man teacher from our elementary and secondary schools is frankly admitted to be a misfortune, but how is it to be remedied? Teaching in the public schools is an economic function and naturally, when a remedy is sought, for a condition such as this, money is the first thing thought of.

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* EDUCATIONAL REVIEW, February, 1914.
† June, 1912.

In our Catholic system, however, the case is otherwise. First of all, we are very fortunate in having a far greater proportion of men teachers, but we are a very long way from having a sufficient number to take charge of the instruction of our boys in the high schools, not to speak of the grammar grades. How are we to increase the percentage of male teachers in our Catholic schools? Not by recourse to money, surely, at least not by recourse to money alone or even chiefly.

For the uplift of Catholic education, a large increase in the number of vocations to our teaching Brotherhoods is urgently needed. Now, vocations to a life of self-denial and sacrifice, such as is demanded of the Brother, must come from Heaven and so must the grace which is demanded for its cultivation and development. All who are interested in the welfare of the Catholic Church and of Catholic education on which its future depends, should, therefore, petition Heaven for the increase of the vocations needed, nor will it do to confine our efforts to prayer. Pastors, parents and teachers have duties to perform in this regard. When a vocation to a teaching Brotherhood is bestowed upon a boy, there is a correlative duty resting upon those concerned with his upbringing to cultivate it and develop it to its full power.

THE MISTAKES OF PEDAGOGY *

Twenty-five years ago, or thereabouts, a new science was brought into the curriculum of our colleges. It has grown to such importance now that every respectable college maintains its Department of Pedagogy or Education. And the text-books developing the science constitute a large and increasing library, under such headings as the Science of Teaching, the Art of Teaching, Principles of Education, Principles of Teaching, Principles of School Management, Psychology of Teaching, etc.

This science has wrought wonders in giving dignity to the teacher's function and art. The pedagogue has risen from being the object of ridicule to a position of leadership in professional standing. Children can talk more learnedly and profoundly now of the laws of the mind governing teaching and its associated arts than Plato or Socrates could, and for this good result our science of Pedagogy is entitled to be praised.

* W. A. Harper, *Education*, February, 1914.

There are three weaknesses, however, in the application of this science and in the standards it upholds and the ideals it defends. It lays entirely too much stress on method, calling old processes by new higher sounding names, and does not give sufficient prominence to the personality of the teacher. Teachers, like poets, are born, not made, and no amount of pedagogical principles or methods will make him a teacher who is not born so. This is simply saying that men are called to teach by their Creator just as surely as men are called to sell merchandise or practice medicine or preach the gospel. It is not saying that Pedagogy will not make a called teacher a better one. It undoubtedly will; but neither Pedagogy nor any other science can make him a teacher who is not naturally endowed for that function. This the writers on Pedagogy need to recognize and emphasize.

A second fault of Pedagogy, found in accentuated form in the normal schools, is that correct methods in the hands of a called or naturally disposed teacher will make him a successful instructor. These schools construct their curricula in such a way that their pupils review carefully all they have gone over in the high school, while they study Pedagogy in its many branches, and do experimental teaching in the practice school, but make no advances in general knowledge or culture. This is a serious fault, and one of these days our people will realize the folly of fastening upon themselves a perpetual burden to support institutions that give their pupils only methods of work and do not add to their scholarship, and when they do realize it, as they surely will, there will be a rattling of dried bones and a newness of life in the educational world. These normal schools need to get out of the business of education or to get into it. They need to realize that breadth of scholarship is the only living thing that can make a teacher of power, that lack of method can be compensated for by experience, but lack of scholarship is a fatal defect in any teacher. And the writers on Pedagogy need to see this and, seeing it, to insist on it.

The third fault of training is its failure to demand spiritual training for teachers and for pupils. One of the most popular

among recent treatises on this science sees no place for Christian schools at all. It sees no need for the Sunday school for the present, but when "science has fully realized religion" there will be no necessity for it as an educational force, but it will become an agency for "worship and the development of the social nature," as the same writer so authoritatively states that the church has already become. These writers forget that the greatest asset of life is character and that the highest type of character is the Christian, and that without Christian schools to develop, foster, nourish to fruitage the Christian character of our youth, this land would soon cease to be Christian and become a land of infidels, agnostics, deists, theists, to the eternal undermining of the national character and the permanent impoverishment of the individual soul. Let the Christian world see that Christian education is given due recognition, by the writers on Pedagogy, or let them expect the loss of the power of the Church over the generations to come.

VOCATIONS TO THE RELIGIOUS STATE

Our convents, schools, hospitals, asylums, realize a dearth of Vocations to the Religious State. Many causes have been discovered and discussed, and many remedies have been proposed.

The January number of this REVIEW has an article on "Vocations to the Teaching Orders," by Brother Denis, which is typical of what many of our ascetical works teach, or take for granted, with regard to the idea of Vocation to the Religious Life. Their idea of Vocation to the Religious Life contains an element which is bound to confuse and even to paralyze a very great part of the forces upon which the recruiting of the religious bodies depends.

I shall glean from Brother Denis' article those expressions which constitute this element. Some of these expressions are citations from other authors. Here and there I combined parts taken from different sentences.

"You are not in the proper vocation, or in that state of life for which Providence has destined you." "So much depends upon corresponding with one's vocation." "God never calls his children to the performance of a great and special work without. . . ." "When one is blessed with a call to the religious

state. . . ." "God not merely gives him an inclination but the ability for the proper performance of the duties connected with this calling." "To serve God in the manner and place where God calls him." "The best mark of a good religious vocation." "In order to know whether God calls us to religion." "They begin to doubt of God's call." "They think that the inspiration has not been sufficiently strong to justify a decided step." "The plan of a boy or girl for life." "If called to the religious state its benefits should be presented." "Youth is the most suitable time for making an excellent choice." "A child of fourteen is competent to judge for itself." "Some of the most celebrated Saints resolved before the age of fifteen." "Children selecting a state of life." "The parent would not be so cruel as to jeopardize the salvation of his child." "Parents have reason to rejoice when their sons or daughters are blessed with a religious vocation." "The aspirations of the child for this higher calling of life." "Jeopardize the vocation of the child." "Too much is at stake to admit of a moment's hesitation." "Talks upon vocations in general." "When signs of an incipient vocation are manifested." "Approach the student to ascertain his wishes and views." "God places the germ of the religious calling in the heart of the child, but requires the teacher to protect. . . ." "This chosen flower for God's favored vineyard." "Hearing the interior voice." "A chosen soul, destined and selected in a special manner." "Leading souls into their proper calling."

I do not intend to urge the incorrectness of any single one of these expressions, but I claim that just such expressions and statements add an element to the idea of religious vocation which is altogether indefinite and confusing, and extremely difficult, if not impossible, to apply in practice. This confusing element is the idea that a "vocation," or "call" to the religious state is *internal and recognizable*. The belief that a recognizable internal call is necessary in the candidate for the religious state, tends to paralyze those agencies which ought to be instrumental in securing recruits for the religious state. They fail to secure candidates because they fail to recognize the internal call, and they fail to recognize the internal call, because there is, as a rule, no such recognizable internal call. We speak admiringly of those who direct so and so many to the religious

state. They deserve it. But how did they succeed? They did not recognize an internal call, but they issued an external call, counsel, invitation, to a person qualified to accept it, who, with God's leading grace, did accept it, "kept his will firm in the determination of seeking the good which was shown to him," received the final call from Bishop or Superior, and entered the religious state.

This same article of Brother Denis contains all that is necessary to describe such as are fit subjects for an external call, and even hints at how an external call can be issued. Again I glean from his words:

1. Who is to be "called"?

"In all Sisterhoods and Brotherhoods there is such a variety of occupations that well-disposed young persons of good character, docile and social disposition, enjoying sufficient health and strength, may be accommodated to an employment suitable to them, while rendering service to the community." "If a young person is to be a teacher, the ability to make the required studies, and the aptitude to receive the proper pedagogical formation, must be possessed." "Equipped with all the means to acquire intellectual, physical, and moral qualities suitable for this exalted state of life." "A sound mind in a sound body pre-eminently necessary—the mind should be calm and deliberate, capable of applying itself to the required course of studies, as well as to the demands of the spiritual exercises. Weak minds, with nervous temperaments, and a scrupulous conscience, would find mental application extremely difficult and dangerous." "Happy, joyful, innocent souls." "A firm and constant will." "Young people careful to say their prayers, fervent in approaching the Sacraments, fond of reading good books, kind and gentle to their companions, very obedient to their parents."

2. How are they to be "called"?

"The boy or girl is to be gently and privately approached, the benefits and duties of the religious state, its rare possibilities of doing good, the hardships connected with it, should be honestly and attractively presented." "The power of suggestion has produced wonderful results." "If we always strive to keep our will firm in the determination of seeking the good

which is shown to us, God will not fail to make all turn out well to his glory" (St. Francis de Sales). "The inspiration to the religious state weakens, revives, vacillates." "The tender seed was carefully protected and strengthened." "The charm of the holy and happy life of their teachers."

If the element of uncertainty and indistinctness, as illustrated by my first set of gleanings, were eliminated from our literature on " vocations," and the practicalness and common sense and sufficiency of the second set insisted upon, the dearth of "vocations" might not remain so great as it appears to be at present.

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EDUCATIONAL NOTES

POETRY IN EDUCATION

The individual in his early years is most keenly susceptible to the beautiful. And a guide rich in experience and understanding is needed to bring the feet of youth to the slopes leading to the higher levels. The lower slopes once gained, advance will inevitably ensue. There will come a period of struggle in the world of commerce and industry which may absorb the interest of the individual. If success comes, the individual trained in the appreciation of the beautiful will emerge from this round of activity and enter broader and higher fields of interest, whereas the individual not so trained can only run a bit faster in his tiny treadmill. Commerce and industry have their place; it is the province of art, especially of poetry, to see to it that they keep their place.

English Journal, December, '13.

COOPERATION

Team play between the schoolmaster and the layman in connection with the problems that concern the schoolroom and the school system are just as necessary to secure the best results as team play in any athletic contest, or as team play between men in any other activities of life if they desire to secure good results. There has been too much isolation, too much aloofness, too much of a failure to appreciate the joint character of the responsibility, too much of a tendency to isolate the public schools from life.

The measure of the bigness of the schoolmaster of the future will be the extent of his ability to draw to his aid every agency in society that is interested or ought to be interested in the welfare of childhood, and to use to the full all the contributions which laymen of every kind may have to offer in aiding him to solve the financial problem, the moral problem, the vocational problem and the health problem, or any other problem which must be solved and solved aright, if we are to preserve, equip and conserve the next generation.

Journal of Education, January 15, 1914.

HOME TASKS

The *London News* of October 13th tells of a child of nine years who attends a school where no home lessons are given and who reads or plays in the evening and who retires early. "The child is the picture of health, alert, and learns easily." Another child of like age gained a scholarship and comes home each evening dragging a heavy load of books and pores over them each night until he goes to sleep in his chair. The *News* goes on to say that this child is nervous, has headaches, and is generally in a poor physical condition.

Even English schools are breaking away from tradition. Indeed, the English know that proper exercise and rest are essential to young children. One does not have to go far with us to find third and fourth grade infants trudging homeward with arms full of books, talking soberly of home work and examinations and promotions. Of the many educational crimes of which we are still guilty in many quarters, and regardless of law enactments or school board rulings, the least is not that of allowing or encouraging home work for young children. With the advance of industrial training and household economics, there need be no question of the employment of the leisure hour. Ample time should be allowed the primary pupils at school for the preparation of book lessons. Health and happiness are the birthright of every child, and these he cannot have if the nightmare of examinations and promotions call for home study of book lessons.

Sierra Educational News, December, 1913.

MIND VERSUS MACHINE *

When the mind becomes mechanical, it is departing radically from its essential source as a living organism. It depends, however, wholly upon the manner in which we treat the mind whether it retains its vital character or becomes a mere machine. We must have that type of education which will develop the mind as a living spirit and not allow it to deteriorate into the operations of a machine, however perfect the machine may be.

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* Dr. John Grier Hibben, President of Princeton, *Journal of Education,* February 12, 1914.

The period of education is peculiarly a time for the awakening of the slumbering mind and stimulating the brain cells into vigorous activity, causing the brain itself to expand with its expanding powers. It is the function of the teacher to call forth the spirit of life within the child. Whatever lessons may be taught, the great central purpose of teaching must not be forgotten, or ignored, or regarded as secondary, namely, the solicitous care and training of the powers of reason. The brain, the eye, the hand, must be nicely coordinated; but let no one deceive himself that the present modern fallacy that the eye and the hand can be trained, while the central factor of the combination, the brain itself, be left out of account altogether.

I do not wish to criticise the value of manual training or of vocational study; they are all very well in their place, provided the task which is taught is not disassociated from the directive, compelling and creative power of the mind. Do not, however, allow the child to narrow down to the special activities of the trade until the mind has had a chance to find itself and assume permanent control of the operations of eye and of hand. It is true that the process of education can be most conveniently carried on and can most plausibly justify itself by neglecting the fostering care of the mind, or at least relegating it to a secondary place, and endeavoring rather to emphasize the value of certain particular pursuits, which can be learned by imitation, and the slavish following of the thought of others.

Let us place before us the supreme end of education, the development of a rich, versatile and resourceful mind. Let us train the child so that he must be dependent upon his reason, and not independent of it. Let us not prepare him for the slavery of routine, but endeavor to make him a free man in the kingdom of mind. Let us fit him for a vocation, but let it be the vocation, not of a machine, but of a man.

TEACHING SEX HYGIENE

Mrs. Fannie Cassedy Duncan, of Louisville, Ky., writing in the *New York World,* has given expression to some very wholesome thoughts on the teaching of sex hygiene, a question that

is producing so much hysteria among public school people. The mother's heart as well as womanly modesty and good common sense are evidenced in every sentence of her brief discussion of the matter.

Sex hygiene in the schools is a very modern fad and it fits in well with some other modern fads. But the question of sex hygiene is, in fact, not a pedagogical one, nor one to be settled by comprehensive information scattered through the schoolrooms. It goes way back of that and is resident in the spiritual nature of a person, man or boy, woman or girl. In final analysis it concerns the abolishment of sexual sin, and betterment must come through the forces which are allied against that sin—not head forces but soul forces.

The children of the free schools come from every stratum of society, from every sort of home environment and heredity; and they bring their heredity to school with them. If the boys and girls are old enough to understand sex questions at all—and free school children understand such things surprisingly early—the details will make a wrong impression upon the imagination and will bring up sensuous images (forecasts or remembrances) which will serve only to put forward the adult tendency before the youth has achieved, through nature's kindly and skilled processes, the adult mind.

After the lesson is over, what? What in the school yards? What on the way home? Discussion and enlargement and illustration. Can any school rule prevent that? Next will come loss of modesty, of that sweet shame which is the child's natural right and possession; for the child is instinctively moral and modest even in unmoral surroundings. From familiarity with sex problems and sex differences will grow contempt.

Let us preserve to the child his native instincts. Teach him, of course; but teach him that purity is possible and ennobling; that vice has its fatal Nemesis, and the seriousness of the punishment is in proportion to the venality of the crime. Teach the school girl that she is the real founder and builder of the race and of the nation. Magnify her office to her reason and imagination, but frown on what is known as sex hygiene in the public schools.

Racial betterment will not come through immature studies of sexual immorality any more than social evils will be eliminated by laws.

HOME COOPERATION

Among the many duties towards the school which rest upon parents is that of seeing to it that proper hygienic conditions prevail in the school. Professor W. H. Heck, of the University of Virginia, offers some interesting suggestions along this line.*

"The main purpose of this campaign fuses into the larger purpose of bringing the home directly into relations with school problems. The natural evolution of the school out of the home has resulted in an evolution out of relation to the home, both school and home suffering greatly thereby in not understanding, learning from, and cooperating with each other. The school needs, far more than teachers realize, such a view of the individual results of school management and methods as the home, sometimes even an uneducated home, can give. On the other hand, the home needs, far more than parents realize, such an interpretation of child development as the school, sometimes even an uneducated school, can give. The deficiencies of home and school cannot be overcome by mutual isolation, criticism, or defensiveness, but by considerate consultation, where each can help the other. Such a give-and-take consultation is seldom seen. The usual school reports, notices, and functions may inform parents, but are too one-sided and formal. . . .

"School hygiene is decidedly the most serviceable phase of education for consultation between home and school. It is of basic importance; almost all parents can be interested in some of it; all teachers should be forced to study it; it can never be considered properly out of its relation to home hygiene; its principles can be correctly explained, pro and con, by reference to the equipment and management of the homes and the school concerned; its practical application can be put within reach of ordinary intelligence and finances; and, above all, *the home has a legal and moral right to know under what hygienic advantages and disadvantages its children are being schooled by the state and the local authorities.* Cooperation is

* EDUCATIONAL REVIEW, February, 1914.

here not only an opportunity but also a necessity, because a child cannot be made healthy by life and instruction during a few hours at school if the many hours at home do not cooperate, or *vice versa*. The unhygienic influence of either one may obstruct the hygienic influence of the other. You cannot create health in fractions of a day. Furthermore, the school can never get an all-round view of the child's health without the more inclusive view of the home.

* * *

"School hygiene works for the buoyant, complete child, for physical force expressing itself in mental and moral force, for physical power trained to efficiency. Diseases are treated and defects corrected as obstructions to vitality; school equipment and management are reorganized so as to avoid limitations to vitality. But these considerations are negative and preliminary, and hygiene is more positive than negative, with the main emphasis upon hygienic activity as the means of development. If parents can be made hungry for their children's vitality, the battle of school hygiene is half won, only the proper information being needed to affect the desired changes. Without this hunger the informaion will be little heeded.

EFFECTIVE ENGLISH TEACHING

In a recent address delivered at the Lynchburg Conference, John S. Flory, President of Bridgewater College,* calls attention to the ineffectiveness of much of the English teaching which at present obtains in our high schools, and he suggests remedies along the right lines. The line of thought which he employs should not be confined to our high school work: the children in the earliest grades should have their attention centered on the thought content of what they read and they should constantly be led to give the thought which they acquire natural and effective expression. In fact, this is one of the main principles that are embodied in the Catholic Education Series of primary text-books and in the Teachers Manual of Primary Methods.

I think that we sometimes put the stress at the wrong place

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* *Virginia Journal of Education*, February, 1914.

in our teaching of English. May it be that one of the difficulties in composition work is that we stress volume of work where we should be putting the special stress on quality? To require young people of high school age to write long, connected compositions on, say, the history of Greece or Rome, or on abstract subjects in which they have no interest and the matter for which they dig out of the encyclopedias, is largely a waste of time. But if these young people can be directed to simple sentence writing, to expressing themselves clearly, forcefully, beautifully, but in limited compass, it seems to me that English composition may be made both interesting and profitable at the same time. I believe that in the high school composition work should be restricted entirely, or almost entirely, to the mere writing of sentences and paragraphs, and these brief themes should be on topics in which the scholar is vitally interested—the practical experiences of his every-day life. Let him tell what he knows about the things in which he is most interested. Let him do it in brief compass. Let him direct his words to the expression of the most thought in the fewest words and in the simplest and most forceful language at his command, and I believe that a large measure of the drudgery of composition work will be removed. . . .

I believe that one of the fundamental objects to be sought in education is expression. We have passed the time when the test of scholarship rests upon the question "What does he know?" We are in the period that puts the premium on "What can he do?" All training that leads to real ability, leads to some kind of expression, and the remarkable inability of persons who have read extensively to tell what they know and express what they should feel as a result of their reading is a lamentable commentary on our English teaching. Everywhere I find high school scholars unable to read. They do not know the words, they do not know the meanings of words, they are not able to translate words into thought, they are not able to resolve a poetical image in their minds, they are not able to interpret what others have written, consequently they cannot appreciate it, and it is unnecessary to say that they cannot express it intelligibly to others. It seems to me that this is the chief weakness in our English teaching, and instead of a course

in Literary History in the high school, by all means let us have a year's work in teaching young people to understand what they read and express what they know.

As a preparation for this a good deal of attention can profitably be given to oral reading in the classroom. It is quite an accomplishment to be able to read well aloud. Students should be taught to stand and give themselves the best opportunity for full expression. If they can thus be encouraged to read in their best manner, with the best articulation they can command, the best phrasing of which they are capable, they will develop at least some power in expressing the thoughts of others; but after all that can be expected to be accomplished in this manner in the first three years in English, as they are usually given in high schools, if the work could be supplemented by a year's study in expression under the supervision of a skillful teacher, I believe we could relieve our English teaching of much of the opprobrium that it now, alas, too often deservedly receives.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The Fifty Graduate Scholarships founded in the Catholic University of America by the Knights of Columbus are now open, where practical, to competitive examination.

I. Only young laymen who have obtained the degree Bachelor of Arts, Bachelor of Science, or a corresponding degree, are eligible to these scholarships. Bachelors of Law must have previously obtained the A. B. degree.

II. Applicants must be, by preference, Knights of Columbus, or sons of members of the Order, and must contemplate going on for the Master's or Doctor's degree in the Schools of Philosophy, Sciences, Letters, or Law.

III. These scholarships furnish board, lodging, and tuition, during the time prescribed for the aforesaid degrees. All other expenses, laboratory fees, etc., are at the charge of the student.

IV. Forms of application may be obtained from the Rt. Rev. Thomas J. Shahan, D.D., Rector of the Catholic University. These forms call for the full name of the applicant and correct address; place and date of birth; accurate record of primary school, high school, and collegiate education. The candidate should also state the principal study which he desires to take up.

V. The candidate must present three certificates: (a) From the Grand Knight of his Council attesting his right to compete; (b) from his parish priest attesting good moral conduct; (c) from the President or Secretary of his college attesting the graduate degree received.

VI. Applications will be received by the Rector of the University until April 1, after which date the exact time, place, and conditions of the examination will be communicated to all eligible applicants.

VII. Graduate students of the current year may take the examination, but must have obtained the requisite degree before entering the University.

VIII. The successful candidates must present themselves at the University on the opening day of the scholastic year, September 29, 1914.

On February 23, when Washington's Birthday was celebrated, Dr. Frank O'Hara, Instructor in Political Economy, delivered a lecture on "The Problem of '76" before a large audience in McMahon Hall. Dr. O'Hara treated of the great principles, political, economic, and social, which were at stake in the first decade of the new American State.

RELIGIOUS INSTRUCTION BY PUBLIC SCHOOL TEACHERS

The movement recently projected by Catholic teachers of the New York City public schools to provide religious instruction for their Catholic pupils, has the approval of Cardinal Farley, Mr. Thomas W. Churchill, President of the Board of Education, and William H. Maxwell, Superintendent of Schools. The new organization numbers 1,000 members and forms a branch of the United Catholic Works. The Teachers' plan is to invite the children of Catholic parents to attend class in religious instruction one day a week in the nearest parish church, or church hall. There will be no attempt at proselyting and no interference with the present established means for the religious instruction of such children.

The *New York Advocate,* a Methodist paper, commenting editorially, says: "We are glad that some agitation has arisen in the breasts of Protestants because of this very astute performance of the Roman Catholic teachers. Our satisfaction, however, is not due to any disaffection toward the Romanists, nor to any desire to provoke an attack upon this movement as a Jesuitical artifice to secure sectarian advantage. These Roman Catholic teachers are at large sacrifice doing precisely what they ought to do if they propose to give the last ounce of their loyalty to the Church. The thing that makes us glad is the possibility that their action will stir up Protestants to realize how superlatively stupid they have been concerning the religious instruction of children.

"The Roman communion is always setting us an impressive example in this respect, which the blindest of us cannot fail to note, but which the majority of us treat with amazing disregard. Under the limitations of our public school system religious instruction as a part of the curriculum seems to be impossible. The consequence is that the majority of Protestant children, especially in the great cities, receive very inadequate

religious training, and many of them do not have any which is worthy of respect. Religious teaching in the home is by reason of our complex and rapid life reduced to a slender amount and thinned to the consistency of gruel. Our children spend an hour or an hour and a half at Sunday school once a week. Other agencies are employed by the Church to reach such children as are committed to its care by that very small proportion of our people who take any interest whatever in giving the Church a chance at childhood. . . .

"It is perfectly absurd for us to become hysterical over the entirely proper concern of the Roman Catholic Church for the religious instruction of its children, as though an organized attempt were being made to paganize childhood, while we sit idly by and permit our children to grow up without suitable religious culture. If Protestants cannot see in what direction this index finger of our times is pointing, then it is high time that our religious journals should everywhere raise a strident alarum, not against Romanists for being true to their principles, but against Protestants for their unmitigated folly in allowing the precious opportunities they have to slip away unused. We make no apology for having commended Roman Catholic sense and enthusiasm, and we devoutly pray that there may be born among the Protestant teachers of this country an intelligent zeal for religion akin to that so worthily displayed by these faithful teachers of the Roman Catholic Church."

CONVENTION OF THE RELIGIOUS EDUCATION ASSOCIATION

The Eleventh Annual Convention of the Religious Education Association is to be given to the single topic of The Relation of Higher Education to the Social Order. Educational experts and well-known leaders in the universities and colleges will present the reports on which they have been working for the past year on the efficiency of the colleges in preparing young people for the more exacting demands of modern social living. The interest of the convention centers in the question whether the colleges are consciously training for the more complex civilization in which their graduates must live and serve and especially whether these institutions succeed in developing moral competency and lead to a religious interpretation of life.

Four days will be devoted to this study and one and a half days to the problems of instruction in religion in the churches and Sunday Schools. The meetings will begin March 4 and will be held in New Haven where the convention will be the guest of Yale University.

Amongst the speakers are, John R. Mott; President A. Gandier, of Knox College, Toronto; Charles S. Whitman, District Attorney of New York; Governor Simeon Baldwin, of Connecticut; President William De Witt Hyde; President Samuel A. Eliot; Rabbi Stephen S. Wise, of New York, and ex-President Taft. Programs may be obtained from the Religious Education Association, Chicago, and all persons interested are invited to attend the convention.

CONFERENCE OF ENGLISH EDUCATIONAL ASSOCIATIONS

The Second Annual Conference of the Educational Associations of England, held at London University from January 2 to 10, was a much more representative gathering than that of a year ago. Eight additional associations joined the Conference making the total number of organizations taking part 21. They were as follows: Art Teachers' Guild; Association of Assistant Mistresses, Association of Science Teachers, Association of Teachers of Domestic Subjects, Association of University Women Teachers, Child Study Society, College of Preceptors, Froebel Society, Geographical Association, Modern Language Association, Montessori Society, National Association of Manual Training, National Home-Reading Union, Parents' National Education Union, Private Schools Association, Royal Drawing Society, School Nature Study Union, Simplified Spelling Society, Teachers' Guild, Teachers in Technical Institutions, and Training College Associations.

The Conference was opened by Viscount James Bryce with an address on "Salient Educational Issues," in which he treated of more intensive cultivation, higher quality rather than more quantity; the inadequate salaries and leisure of teachers; the large size of classes; insufficient attention given to secondary instruction; a synthetic curriculum of scientific and humanistic studies; the introduction into the universities of such subjects as political economy, the science of administration, commercial geography, and the elements of finance; the danger of multiply-

ing universities; the question "Why do not English boys care for learning more than they do?" Mr. Bryce was of the opinion that education, instead of being solely directed to enable people to make their way in the world, should also teach them how to enjoy the world. "We might go further," he said, "if we went more slowly, and not always along dusty roads."

The following were some of the papers read in the meetings of the associations: In the Simplified Spelling Society, "The Standardization of English Speech," by Professor Rippmann; in the Teachers' Guild, "The Educational Outlook," by Dr. Rouse, President; "Handicraft in Schools and Colleges," by Miss Dora Walford; in the Modern Language Association, Mr. Nevill Perkins gave an address in French on "L'Angleterre à travers les Lunettes Françaises;" in the Montessori Society, "The New Hopes Due to the Scientific Investigation of the Child's Natural Development," by Rev. Cecil Grant; an account of the Montessori Schools in Rome by Mr. Claude Claremont; in the Royal Drawing Society, "Collective Teaching;" in the Modern Language Association, a discussion of "Free Composition;" in the meeting of the College of Preceptors, "The Position of Private Schools in a National System of Education," by Professor Sadler; in the Association of University Women Teachers, "The Parable in Literature;" in the Association of Assistant Mistresses, "The Art of the Essayist," by A. C. Benson; in the Froebel Society, "The Place of Reading and Writing in Kindergarten and Infant Schools."

The *Athenaeum* of January 17, commenting on the Conference, says: "The increasing sense of a need of unity in educational matters is seen in the fact of twenty-one Associations combining for their Annual Conference; this number is eight more than last year, when the first Joint Conference was held. Various other signs of grace were manifested in some of the addresses and occasionally the audience expressed appreciation of progressive ideas, as when they applauded a speaker who deprecated prize-giving. In general, the teachers attending the Conference—of all ages, and chiefly of the middle class—appeared strenuous and earnest, with a strong sense of decorum, but they exhibited a lack of freshness and appreciation; it was a sense of duty rather than a desire for progress that animated the audiences.

"The advocacy of fewer examinations was excellent. Dr. Rouse, in his Presidential Address to the Teachers' Guild, wished that teachers would speak out plainly on the subject, for they were tied and bound in the chains of the examination system. Like all officialism, the system tended to become fixed with a sort of *rigor mortis*. Both he and Mr. Storr (at the Modern Language Association) wished for an increase in oral examinations, which give the impression the candidate makes as a human being in human society. Perhaps one of the greatest bars to spontaneity and reality in teaching will be removed when the fetish of examinations is disposed, for, consciously or not, the teacher must keep that end in view, and education becomes a thing merely of written exercises and books, and often degenerates into memory-work with little ability to use knowledge."

THE CATHOLIC SUMMER SCHOOL OF AMERICA

At the January meeting of the board of Trustees of the Catholic Summer School of America, held in New York, the following officers were elected: President, Very Rev. John P. Chidwick, D.D., of St. Joseph's Seminary, Dunwoodie, N. Y.; First Vice-President, Right Rev. Henry Gabriels, D.D., of Ogdensburg, N. Y.; Second Vice-President, George J. Gillespie, of New York City; Secretary, Charles Murray, of New York City; Treasurer, Right Rev. Mgr. D. J. McMahon, D.D., of New York City; Chairman of the Board of Studies, Rev. John J. Donlan, Ph.D., of Brooklyn, N. Y.; Chairman of the Executive Committee, Charles A. Webber; Trustee for the term of three years, Right Rev. Mgr. M. J. Splaine, D.D., of Boston, Mass.; Member of the Executive Committee, Francis P. Cunnion, of New York City.

CATHOLIC BOY SCOUTS

Official approval has been given by Cardinal Farley to the project for the establishment of troops of Catholic Boy Scouts in the archdiocese of New York. We are informed that His Eminence has commended Mr. Victor F. Ridder for his efforts as National Scout Commissioner for Scout Work in Catholic churches, and has appointed as Spiritual Director of the movement the Rev. Francis J. Sullivan, pastor of St. Aloysius Church, and chaplain of the New York Fire Department. His

letter to Father Sullivan stating the conditions on which Catholic boys may become members of the association, follows:

DEC. 26, 1913.

REV. FRANCIS J. SULLIVAN,
221 West 132nd St.,
New York City.

DEAR FATHER SULLIVAN:

Mr. Victor F. Ridder, who is taking such active interest in the extension of Scout Work among our Catholic boys, informs me that you are willing to act as the spiritual director of the Catholic troops that may be organized in this diocese.

I herewith appoint you as the spiritual director of this movement, and I am confident that your large and successful experience with our boys will qualify you to guard the Catholic members of the Boy Scouts against any spirit of naturalism which might menace them.

The conditions under which the Boy Scout movement is approved in this diocese are the following:

First—That there be organized distinctly Catholic troops;

Second—That some representative Catholic clergyman or layman be appointed on local boards of the Boy Scouts;

Third—That the Scout Masters be approved by the Catholic authorities;

Fourth—That no Catholic boy be allowed to join the Boy Scouts unless he be a practical member of the Junior Holy Name Society, or some kindred religious sodality.

Wishing you every success, and praying for you every blessing, I am,

Sincerely yours,
JOHN CARDINAL FARLEY,
Archbishop of New York.

CATHOLIC PUPILS WIN SPELLING MATCH

Two pupils of Catholic schools were the successful contestants in the Spelling Contest, conducted on January 23 by the *Brooklyn Daily Eagle,* in the Academy of Music, Brooklyn, N. Y. Sixty-one girls and 43 boys entered the contest as the representatives of their schools in Brooklyn and vicinity, and 19 of these were from Catholic schools. The winners of the first and second prizes were Ambrose A. Blaney of St. Augustine's Parochial School, and Eugene O'Reilly of St. James Pro-Cathedral School, both pupils of the Brothers of Christian Schools.

According to the rules of the contest it was required that

during the first two rounds the word be spelled right the first time given, and by this process of elimination less than one-half of the contestants remained for the third round. Then each word was given until spelled correctly. If all failed on a word, those who tried to spell it were recalled and given another opportunity with a different word. The judges of the contest were Miss Grace C. Strachan, district superintendent of schools; Dr. William L. Felter, principal of the Girls' High School; and Rt. Rev. Monsignor E. W. McCarty, pastor of St. Augustine's Church.

DEATH OF LEARNED RELIGIOUS

Sister St. Leonard (Mary Catherine Thompson) of the Congregation of Notre Dame, Montreal, who died on February 17, in the fifty-third year of her age, was a native of Antigonish, Nova Scotia. When she had completed her course in the secondary school of that town, a request was made by her father that permission be granted her to continue her studies at St. Francis Xavier's College. As this was not practicable, he, acting on the suggestion of Bishop Cameron, addressed himself to some members of the College faculty and was able to secure tutors for her and her sister. Two years later she entered the Provincial Normal School at Truro, which at that time offered an academic as well as professional course. Here she was one of two Catholic students in an enrolment of nearly two hundred. All of the professors except one were non-Catholics. When Miss Thompson had obtained a first-class license and a normal school diploma, she studied French for two years at the only Convent of Notre Dame then established in Nova Scotia. Returning to her home in Antigonish, she taught in the Catholic public school of that town until 1886, when, following the example of her two sisters, she entered the novitiate of the Congregation de Notre Dame, Montreal.

Sister St. Leonard was professed a sister in 1889, and she was then sent to teach the graduating class at Gloucester Street Convent, Ottawa. In 1892, she was transferred to the Holy Angels' Convent, Sydney, and again in 1899 to Mount St. Bernard, Antigonish. This institution had been affiliated with St. Francis Xavier's College in 1893 and in 1897 four young

ladies were graduated with the degree Bachelor of Arts. Several of St. Francis Xavier's professors gave courses at Mount St. Bernard. Among them were the present Archbishop of Toronto, the Most Rev. N. McNeil, and the Right Rev. A. McDonald, Bishop of Victoria.

When in recent years, the Council of Public Instruction raised the standard of academic and professional requirements, Sister St. Leonard took the prescribed examinations and successfully passed them. In May, 1912, she received the degree, Master of Arts, from St. Francis Xavier's College, and in February, 1914, was recommended by the Board of Studies and Discipline of Sisters College for the degree, Doctor of Philosophy, to be conferred in June, 1914. Sister St. Leonard had complied with all of the requirements of the University regarding residence, studies and dissertation.

The students of Sisters College assisted at the Requiem Mass celebrated on February 20 in Sisters College chapel for the repose of Sister St. Leonard's soul. They later adopted the following resolutions:

Whereas, God in His Infinite Wisdom has seen fit to call from among us our beloved friend, Sister St. Leonard, former student and graduate of Sisters College, and

Whereas, we recognize the dispensation of an All-wise Providence and we bow to its decrees with reverence and sorrow, and

Whereas, we believe that in the untimely death of Sister St. Leonard, Catholic education has lost an earnest and devoted worker, the Congregation de Notre Dame an exemplary member, and we, her friends, a cherished companion whose religious fervor, strength of character and splendid scholarship we learned to revere; be it

Resolved, That we, the students of Sisters College, extend loving sympathy to the members of her bereaved family and to the members of her religious community; and, be it further

Resolevd, That these resolutions be published in the CATHOLIC EDUCATIONAL REVIEW and be inserted in the Annals of Sisters College, and that copies of the same be forwarded to the bereaved family and to the religious community of our late friend and classmate.

NEWS NOTES

Having introduced medical inspection in 1872, Elmira, N. Y., claims to have been the first American city to adopt health supervision of school children.

The Junior High School at Grand Rapids, Mich., consisting of pupils of the 7th, 8th, and 9th grades, has grown in two years from a school of 430 pupils and 15 teachers to one of 851 pupils and 36 teachers. More boys and girls have stayed in school under the new plan.

A ship-building slip is maintained in connection with the high school at San Pedro, Cal., where, under the practical instruction of a nautical architect, the students learn how to build a boat, make and place the engine, and launch and run the craft. Classes in boat-building and marine commerce make trips to the wharves and aboard ship to study ship-construction, engine-action, and the character of the cargoes. Shipping law is also part of the course.

Foreign universities are now receiving some of the large private benefactions for which they have long envied American institutions. Cambridge University has recently received $450,000 for general purposes, and $50,000 for a chair of astrophysics; Bristol University has had a gift of $100,000 from one donor, $90,000 from another, and $750,000 from two others; Glasgow has been willed $50,000 for a research lectureship in medicine and $170,000 from three other benefactors; and Leeds has an anonymous gift of $50,000 for the erection of a school of agriculture. In Germany, $2,000,000 has been subscribed for transforming the scientific institutes at Frankfort-am-Main into a university, and the University of Hamburg is to start with an endowment of $6,250,000. In the case of Hamburg, however, the money has been entirely appropriated by the city.

At Homestead, Pa., children 14 years of age and over, who are retarded and in the intermediate grades, spend one-half their time in the manual training shops or in the domestic science department.

In New Zealand all males are obliged to do military drill from 14 to 21 years of age, and schools are required to withhold scholarship grants from any student who cannot prove that he has complied with the provision of drill. Much opposition has developed, especially among school men, according to the American Peace Society.

In Denmark the school-teacher is almost always furnished with a house, barn, and a few acres of land, according to W. H. Smith, a recent observer from the United States Bureau of Education. "The tenure of office of the teacher is for life or good behavior, and 75 per cent of the rural teachers are men who settle down in their respective communities, cultivate the small farm, act as choristers in the country church, and easily and naturally become leaders in affairs."

Pupils in the Dickerson High School, Jersey City, went to school from 4:30 in the afternoon to 10 o'clock at night on one occasion lately, in order that the adult members of their families might see the school plant in operation. Over 15,000 citizens took advantage of the opportunity offered by Superintendent Snyder to see what the high school was actually doing. The school program was carried out in the regular order, including the serving of the school luncheon about the middle of the session.

That immigrants are keenly interested in schooling for their children, or at least conspicuously obedient to school-attendance laws, is the declaration of Dr. P. P. Claxton, United States Commissioner of Education. "The least illiterate of our population are the native-born children of foreign parents," says Dr. Claxton, in a bulletin on education for immigrants just issued. "The illiteracy among the children of native-born parents is three times as great as that among native-born children of foreign parents."

PATRICK J. MCCORMICK.

The Divine Twilight, Old Testament Stories in Scripture Language, separated out, set in connected order, and edited with notes for Catholic children, by Rev. Cornelius Joseph Holland, S.T.L. Providence, R. I.: Catholic Scripture Text Society, 1913; pp. xvi + 296.

This book contains, in addition to the notes, good maps of the Holy Land and of the ancient East, together with a list of proper names with correct pronunciation. It is printed on excellent paper and well illustrated with reproductions from the masters. The aim is not merely to tell the Bible stories with their moral lessons, but at the same time to familiarize the children with the phraseology of the Bible and with the atmosphere of those ancient days. The stories are brief and simple in outline. The book thus makes room for almost one hundred and fifty stories. The Preface is from the pen of Monsignor Shahan, and is added here because we could not well put in the same space a better view of the scope of the work before us, or a truer appreciation of its merits.

"Happy children, whom this little book will introduce to the Word of God and to the first ages of history! It is a grand and beautiful story which you are about to read, told in the inspired language of Holy Scripture itself, the story of God's dealings with the world, and, in particular, with His Chosen People of Israel.

"In the sublime account of Creation with which it opens, it takes you back to the very beginning of things. You see the heavens and the earth spring into being at the word of God. You see His Almighty Spirit moving over the face of the universe, disposing all in order and harmony and beauty, and multiplying life in its infinite variety. And from this first beginning, the story brings you down to the last years of the Old Covenant, almost to the coming of Our Saviour, Jesus Christ.

"This is a long period of time, four thousand years at least; and the Old Testament, in which the inspired writers have told its history, is a very big book, too big, I fear, for most children to read through. Besides, it contains many things that do not interest children and many things, too, that are hard to under-

stand, even for grown people. So everything that is too hard to understand, and everything that is uninteresting to children, together with matters of less importance, have been left out of this book. Here you have a fine selection of beautiful and interesting stories—true stories—which you will read with pleasure and with profit to your souls. You will read them not once only, but many times; and I am sure you will love them. And let me tell you, dear children, that you will remember them as long as you live.

"Why have children always loved the stories of the Old Testament? But first I must stop to tell you that they have always loved them. The Child Jesus read and loved them two thousand years ago; so, too, did the Blessed Mary, for we see from her song of joy, the Magnificat, which she sang while still a young maiden of Galilee, that her youthful soul had found its delight in the songs and stories of God's people. And long before the time of Jesus and Mary, and long after it, Jewish children used to love to hear these stories from the lips of their elders. Christian children have loved them no less; even more: for the Catholic Church, which is like a good mother who knows how to tell a story very well, has told these stories of the Bible to her children, young and old, in many a charming fashion. She makes her priests read them in the breviary. She has painted them most beautifully on the walls of her churches; she has carved them gracefully in stone; and she has made them shine out gloriously in her marvelous windows of stained glass."

Father Holland, the gifted author of this book, is already familiar to our children and to the teachers of our children, both in the school and in Sunday school, through his beautiful book, the Divine Story, which has been doing splendid service for some years among the little ones.

THOMAS EDWARD SHIELDS.

Nineteenth Annual Report of the Superintendent of Parish Schools of the Archdiocese of Philadelphia, for the Year Ending June 30, 1913.

In his report of the schools of the Archdiocese for the year 1912-13, the Superintendent of Philadelphia makes especial mention of the Catholic Girls' High School, the opening of

which was the most notable event of the year. Three hundred and twenty-six graduates of the parish schools were enrolled in September, and 226 who had already completed the first year in the high school centers continued their studies in the new High School. Two courses were offered, a general course of four years and a commercial course of two years, determined upon in order to meet what are considered the special needs of the great body of our Catholic girls. In certain respects this new school marks a departure in Catholic education. One detail of special interest concerns the teaching staff which is formed from the members of four different religious communities of nuns. "Each separate community is given charge of one branch of study in the curriculum, and the roster of studies is so arranged that one community does not encroach upon another community's province. At present the faculty consists of sixteen nuns, one lay teacher, and the Superintendent of Parish Schools, who is acting as principal. "Although one year perhaps," says the Superintendent, "is too short a time to form a final judgment of the value of this experiment in the administration of the Catholic High School, its present success warrants the hope and the belief that a plan which has so many points in its favor, will ultimately prove its feasibility and efficiency."

There is in connection with this report on the high school an admirable plea for the support of Catholic higher education which well deserves the widest circulation among Catholics and especially among those who are not convinced of the necessity of general cooperation in the support of the institutions of higher learning. Monsignor McDevitt shows that "if it were true that the recipients of an education beyond the elementary school should defray all expense thereof, it would inevitably follow that higher education would become the privilege of the wealthy classes. Moreover, a policy that would restrict higher education to those who are financially able to pay for it, if logically carried out, would practically deplete the seminaries, universities, colleges and high schools of the nation."

Perhaps the most notable feature of this report is the Superintendent's study of the question, "Are the Parish Schools a

financial burden?" He is of the belief that "a careful weighing of the facts bearing upon the cost of the Public Schools and of the Parish Schools shows that the financial burden upon Catholics is less than is generally thought, even though, besides paying their pro rata tax for the support of the Public Schools, they at the same time maintain by themselves alone a distinctly independent school system of their own. Paradoxical as it may seem," he says, "it is nevertheless true that Catholics shoulder a lighter financial burden to-day under the system which compels them to support both Parish Schools and Public Schools, than they would were they to lock their doors and send their pupils into the Public Schools." By the data he supplies it is shown that the Catholics of the City of Philadelphia are now paying $49,739.45 less for the support of their own system and the public school system than they would if there were no parish school system. The study undoubtedly reveals a condition not usually suspected, and while it is not based upon facts, but necessarily upon assumptions and calculations in the absence of facts, as, for example, regarding the amount of taxes paid by Catholics, it points out, like the studies already made by Dr. Burns in his Growth and Development of the Catholic School System in the United States and Father Hartmann in a pamphlet published some years ago, an economic side of the question which ought to make Catholics ponder well before entering into compromise arrangements with State or local authorities for the support of their schools.

On its statistical side, Monsignor McDevitt's report indicates a gratifying increase over the preceding year in the total number of schools and in the total registration and attendance.

PATRICK J. MCCORMICK.

Civics, for the Seventh and Eighth School Years, by A. G. Fradenburgh, Ph.D. New York: Hinds, Noble & Eldredge, 1913; pp. 281. $0.65.

The difficulties attending the formation of a good text-book in civics, intended to meet, as Dr. Fradenburgh says in his preface, "more closely the requirements of grammar schools," are commensurate with its importance. The function of such a text-book is of a most complex character. It should present

the subject in a well-balanced and symmetrical form, in order that it may ensure that proper balance in the growth and development of the mind of the pupil.

Another point requisite to make a grammar school text-book of civics of the best type is that its material should be of such a germinal nature that it will gradually open up to the pupil the essentials of the whole field of civics. To be effective it must likewise be a link between the already known and the partially understood elements of knowledge along these lines. It can best do this by the use of timely examples, suggested by the pupil's former studies and experiences. If this element in text-book formation, especially in civics, be not properly provided for, then the great danger is that the new materials will not be rightly apperceived but will lodge in the mind as mere memory-loads.

Another, and by no means the least important, characteristic of a correctly prepared text-book in civics, especially for the grammar grades, is that of so presenting its material, that it will not only increase the power and content of the mind on the intellectual but also as regards the ethical or moral side of life.

In the text-book before us some of these requirements are fulfilled, while others are unfortunately, to a great extent, neglected. With exception of a few statements and assertions, such as the opening phrase, "Man is one of the most social of beings," his matter is correct and covers the entire field. His treatment of the historical phases, especially those in chapters X and XI, is well done.

As a text-book for the average student of the 7th and 8th grades, this volume is, we fear, not germinal enough. Many of the topics are treated in too detailed and technical a manner, for example, the chapter on "Some Municipal Problems," particularly pages 57 to 61. Nowhere in the volume has the author given proportionate place to examples and illustrations. In fact, the entire work fails to call upon or draw from the apperception masses of even the best of the pupils of these grades. This deficiency renders the usefulness of the volume as a text-book rather doubtful, and, even in the hands of the best teachers, this fault can only with great difficulty be remedied.

Perhaps no subject of the public school curriculum furnishes such valuable opportunities for moral instruction as does history. Civics, which is but a part of this whole field, has claims along this line that are of a higher order than those of any other branch. No better opportunity than that presented in the civics class can occur to the teacher for the arousing of a high regard for citizenship and the nobler feelings of man. Here those ideals which made our early American legislators brave the storms and do the deeds that ultimately made our fair, free land take her place among the foremost nations of the earth, should by all means be so presented, that they will be incentives to stimulate the pupil's tendencies to imitation. The elements, too, that make for virtue and manhood, in those who are our leaders in city, State and national governments, should be employed to form the character of our future citizens. A text-book of civics, then, should be foremost in presenting the positive side of citizenship, manliness, honor and fidelity to the cause of national progress and prosperity. To present this important topic on a too commercial basis such as Dr. Fradenburgh has done on page 33, where he says, "the salary of the mayor should be large enough to attract men of ability," is, to say the least, pedagogically incorrect. To a boy of the seventh or eighth grade this will not aid greatly in arousing those finer qualities which should characterize men in our public offices of trust. It is taking too low an ideal of our city fathers and public officials. Many of them are there because of the deep personal feeling they have for the welfare of state or nation and not because attracted by the income it affords. Even if the salary does attract in some cases, we question the advisability of placing so material an ideal before the boy of fourteen, "that age, when the instinct of chivalry is in its first glow and when it begins to manifest itself in the boy's willingness to fight for his honor and the welfare and honor of home and country." If this was an isolated instance we might overlook it, but on pages 40, 79, 83, 91, 160, and 227 we notice the same tendency. It is really the loss of a golden opportunity for assisting the youthful pupils in their aspirations to imitate the great deeds of those who, men like themselves, have been the real actors in our civil life. In short this instinctive tendency

to imitation, which is a valuable asset in the cultivation of the will, in the formation of character and in the perfecting of manhood should have received a far more prominent place in this text-book of civics.

LEO L. MCVAY.

The Catholic Educational Review

APRIL, 1914

CATHOLIC UNIVERSITY SUMMER SCHOOLS FOR 1914.

During the coming summer the Sisters College will hold summer sessions at the Catholic University and at St. Joseph's College, Dubuque, Iowa. The scope of the work in each of these schools will be approximately the same and it will differ from the work conducted in the former summer sessions of the Catholic University chiefly in the addition of several courses designed especially to meet the needs of teachers in our elementary schools.

The primary and grammar grade teachers even more than the teachers in high schools and colleges stand in need of help in the history, philosophy and psychology of education, in class management, and in general and special methods. In addition to these courses which have been given at the previous sessions of the Sisters College, courses will be provided this year in mechanics of primary reading, in the method of teaching commercial and physical geography, in the language work of the early grades, in the teaching of grammar and composition in the seventh and eighth grades, in primary music as well as in the method of teaching arithmetic, United States history and civil government.

It is to be hoped that as many grade teachers as possible will attend these summer sessions. Nothing else will so effectively prevent teachers from crystallizing and becoming wooden in their methods as attendance at such

gatherings as the summer school, nor is it easy to imagine any other influence which would be so potent in elevating the standard in our parochial schools and in securing general cooperation and coordination in our work.

Experience has abundantly shown that if a teacher is to remain plastic and inspirational in her class room she must have the stimulation that comes from change of environment at intervals not too infrequent. Once a year, if possible, she should be taken out of the narrow environment of the school room, where for months she has been giving to the children mental and moral nourishment and brought into contact with workers in all parts of the field of education and brought under the influence of minds with a larger outlook upon human life.

As a matter of fact, most of our parochial teachers do receive help of this kind. They are summoned home to the Mother House during the summer vacation where they renew their associations with the scattered members of the Community, make their spiritual retreat and benefit by courses of instruction provided for the teachers of the Community. In all these respects, however, the summer sessions of the Sisters College offer exceptional advantages. A large number of eminent professors, each laboring in his own chosen field, tend to give to the teachers breadth of view and a fresh outlook on the work in which they are engaged during the school year. Select teachers from a large number of the teaching Communities, drawn from all parts of the United States and Canada, meet daily in the classrooms, lecture halls, laboratories and on the recreation grounds. The benefits to be derived from this commingling and interchange of experience are well nigh incalculable. The knowledge gained through such intercourse is infinitesimal in comparison with the stimulation that comes from the contact of mind with mind. This is true at all gatherings of teachers, but it would be difficult indeed to find elsewhere a body of teachers so earnest in their pursuit of knowledge, so

hungry and thirsty for whatever promises to improve the teaching capacity, so zealous for the attainment of great ends.

The effect of the summer school experience on the religious life of the Sisters who have been privileged to attend former sessions has been the very best. It is true that each Community has been represented by its choicest members, Sisters of experience in the work of teaching and who, by their faultless religious life, have earned the right from their Community to such privileges as these.

The summer session of the Sisters College is quite unlike the usual college or university summer school. Here the aim is not simply the acquiring of new knowledge or of skill in imparting knowledge already possessed. A great variety of courses of instruction in the various school subjects is offered by university professors. In this, indeed, it resembles the usual university summer school; but the thing that gives character to the summer sessions of the Sisters College and which places this summer school in sharp contrast to that which is generally offered to teachers is the way in which all knowledge is shot through and through with religious truth and religious feeling. Here, at least, the Sister may learn that truth is never so effectively presented to the pupil as when it is presented in its true relationship to God and to the eternal verities.

The morning's work opens as it should with Mass and Holy Communion and the day's work ends with benediction of the Blessed Sacrament. During every moment of the day the religious elements of the teacher's character is quickened into a newness of life. The presence of hundreds of other teachers differing, indeed, in religious habit and rule but united in a common end, the salvation of souls and the interests of Jesus Christ, tends to produce a Pentecostal enthusiasm which lifts the teachers to a higher spiritual plane and leaves with them perma-

nent results both in the spiritual and intellectual orders. During these weeks of uplift the narrow boundary of the teacher's habitual environment drops away, and she is made to realize that it is her blessed privilege to take part in the great work which the Catholic Church is doing to preserve, enlighten and uplift mankind, apart from considerations of race, creed or national boundary lines.

Now that opportunities of this sort have been rendered available, it may be asked why much larger numbers of the teaching Sisters have not availed themselves of the privilege which the Catholic University of America has conceded to them. But the answer is not far to seek. It is due chiefly to poverty. While the tuition for a single teacher is a small item, tuition, board at the University for six weeks, and the traveling expenses to and from the University amount to a sum which, while small in itself, is relatively very large when compared to the meagre salary paid to the Sisters who teach in our parochial schools. In fact, it is only by dint of close economy that the Sisters are able to feed and clothe themselves out of the salary which is given them.

The school would, indeed, benefit greatly by having its teachers attend the summer session of the Sisters College; but the teachers cannot pay their own way and the parish frequently finds it difficult enough to pay the ordinary expenses of the school without undertaking to improve the quality of the teaching by items of expense such as we are here considering. The Communities, indeed, have undertaken to send a small number of their members even from such distant points as British Columbia, Nova Scotia, Oregon, California, Texas and Florida; but the traveling expenses in these cases are well nigh prohibitive. In fact, the traveling expenses form the chief item for a very large percentage of the teachers who have heretofore attended the summer school in Washington.

To lessen the burden of expense for the Sisters the professors of the Catholic University have consented in still larger numbers than heretofore to forego the benefits and the privileges of their summer vacation and duplicate their work during the coming summer by conducting the summer session in Dubuque, without in any way diminishing the work heretofore conducted by them at the Catholic University. This will mean a saving of $60 apiece for each Sister who resides in Dubuque or further West, a sum which would practically pay the expenses of board and tuition during the summer session. Moreover, for the Sisterhoods having convents in Dubuque, there is the added advantage of being able to board at home. This will naturally allow them to attend the summer session in very large numbers, and it is to be expected that the Western attendance will be at least doubled, since this may be done without increase of expense to the Community and with twice the benefits resulting.

St. Joseph's College, Dubuque, is most fortunately situated for a Sisters' summer school. Besides the large Communities having their Mother Houses in Dubuque, the city is only five hours from St. Paul, five hours from Chicago, seven hours from Milwaukee and not a long journey from such centres as St. Louis and Omaha.

Catholics who have the means and who are interested for their children's sake as well as for the good of religion and country in the uplift of our parochial schools cannot make a better use of a few dollars than to employ them in defraying the expenses of one or more Sisters from their parochial school. There are many Catholic men and women in positions of comparative ease to-day who owe much to the Sisters who taught them. An appropriate and useful return might be made by assisting these Sisters to drink in new inspiration and to acquire new ability to continue their life work. If help from such sources as this were forthcoming in anything like the extent which the services rendered would justify,

or which the appreciation of our Catholic people for the noble work of the Sisters would seem to indicate, both summer schools of the Catholic University would be crowded to the limits of their capacity during the coming summer.

While the needs of the Sisters are the prime cause of these summer sessions, the University has not forgotten the multitude of Catholic teachers who are laboring in the public schools practically shut off from sources of Catholic inspiration in their work. In the normal school where these teachers were prepared for their work, no less than in the courses of lectures provided for them during their professional career, the tone of the instruction is decidedly agnostic and materialistic. These teachers need the help that the Catholic University summer school offers even more than the Sisters need it. At present they constitute a great bulwark against materialism and they should be helped in every way possible to preserve their high ideals. It is to be hoped, therefore, that many of them will take advantage of the opportunities offered them at the summer schools, both at Dubuque and in Washington, to renew the fervor of their faith and to quicken professional zeal by looking at their work from a Catholic viewpoint.

The summer session of the Sisters College to be held at Dubuque during the coming summer is, of course, an experiment. The professors of the Catholic University, together with a large number of instructors from St. Joseph's College, Dubuque; St. Paul's Seminary, St. Thomas College, St. Paul, no less than Sisters of various communities who have taken higher degrees at the Sisters College, will do their part loyally and generously. It remains to be seen whether or not their efforts will meet with due appreciation from those for whose benefit this work has been undertaken and so many sacrifices are about to be made. Judging from the experience of the past three years at Washington, there is little doubt

that the results of this new venture will more than justify the University in making permanent arrangements for summer sessions in Dubuque.

As heretofore, the tuition at both summer sessions will be $25. This admits the Sister to all the classes of the summer session. An additional fee of $5 is charged for materials and breakage in the laboratory courses of physics, chemistry and biology. Board and room for the six weeks of the summer session may be had at the Catholic University and at St. Joseph's College, Dubuque, for $40. Applications for room and board should be made by those contemplating attendance at Washington to the Registrar of the Sisters College, Brookland, D. C., and for similar accommodations at St. Joseph's College to Rev. A. R. Thier, St. Joseph's College, Dubuque. Arrangements may be made directly with Communities having houses in Dubuque for board and room.

The summer session in Washington will begin on June 27th and close on August 7th. Registration opens at 9 o'clock, June 27th. A formal opening with High Mass and sermon will take place at 9 a. m. on Sunday, June 28th, and the lectures will begin at 8 o'clock on June 29th. A retreat for those who care to avail themselves of it will open on Saturday, August 8th, and will close on August 15th.

Summer session in Dubuque will open with High Mass and sermon on July 12th, 9 a. m., and will close on Friday, the 21st of August. The courses conducted at Dubuque will be of the same character and will be given the same credit towards degrees as those conducted at the summer session in Washington. In certain cases courses at the Dubuque summer school are grouped differently from those at Washington. The reasons for this will be obvious. Among other things this arrangement will permit students to select the summer session that will permit them to make the combination of subjects which they need. The most noted departures in the schedule in

Dubuque will be found in the case of sociology and economics and in the teachers course in religion and the methods of teaching religion. During the first three weeks two lectures a day will be given on sociology and during the remaining three weeks two lectures a day on economics. It is presumed that the students wishing one of these courses will elect to take both of them, and hence this arrangement will not cause any inconvenience. The same is true of the courses on Christian Doctrine and the Methods of Teaching Religion. This arrangement was rendered necessary by the inability of the instructors in question to remain at the school during the entire session.

A fuller statement of the summer school program will shortly be published, but it is felt that a brief presentation of the courses, instructors and hours will prove valuable at this time to the readers of THE REVIEW. Hence we subjoin the following outline.

WASHINGTON SUMMER SESSION

Methods of Teaching Religion.

Genetic and Comparative Psychology.

Very Reverend Edward Aloysius Pace, Ph.D., S.T.D., LL.D., Professor of Philosophy and Director of Studies, C. U. A.

Primary Methods (two hours a day, first two weeks).

Very Reverend Thomas Edward Shields, Ph.D., LL.D., Professor of Psychology and Education, Dean of Sisters College.

History of Education I.

History of Education II.

Reverend Patrick Joseph McCormick, S.T.L., Ph.D., Instructor in Education and Secretary of Sisters College.

Philosophy of Education.

Brother Chrysostom, F.S.C., M.A., Instructor in Philosophy, Manhattan College, N. Y.

Psychology of Education.
Methods of Study.
Reverend Leo L. McVey, A.B., S.T.L., Instructor in Education, Sisters College.
School Administration.
Reverend William J. Fitzgerald, S.T.L., Superintendent of Diocesan Schools, Hartford, Conn.
Methods of Teaching Grammar in the Grades.
Method of Teaching Composition in the Grades.
Rhetoric in theory and practice.
James N. Hartnett, Instructor in English, C. U. A.
Method of Teaching Arithmetic in the Grades.
Method of Teaching Physical Geography.
Method of Teaching Commercial Geography.
John J. Garvey, A.B.
American Political History.
American Constitutional History.
Charles Hallan McCarthy, Ph.D., Professor of American History, C. U. A.
Method of Teaching Primary Music.
Miss Elizabeth Maladey, Supervisor of Music, Pittsburgh, Pa.
Methods of Teaching Primary Reading.
Instructor not yet appointed.
General Psychology.
Introduction to Philosophy.
Reverend Charles A. Dubray, S.M., Ph.D., Instructor in Philosophy, C. U. A.
History of Philosophy.
German I.
Reverend O. F. Knapke, C.P.P.S., Instructor in Logic, Sisters College.
Logic.
Ethics.
Reverend James J. Fox, A.B., S.T.D., Associate Professor of Ethics, C. U. A.
Algebra.
Geometry.
Anthony J. Scullen, C.E., Instructor in Civil Engineering,

Advanced Algebra.
Plane Analytic Geometry.
Otto J. Ramler, A.M., Instructor in Mathematics, C. U. A.
Plane Trigonometry.
George F. Harbin, A.B., E.E., Associate Professor of Electrical Engineering.
Physics I.
Physics I, Laboratory.
Maurice P. Doran, C.E., Instructor in Civil Engineering, C. U. A.
Physics II.
Physics II, Laboratory.
John J. Widmayer, Jr., B.S., Assistant in Physics.
Chemistry I.
Chemistry II.
Chemistry I and II, Laboratory.
Henry B. Froning, A.M., Instructor in Chemistry, C. U. A.
Biology I.
Biology I, Laboratory.
Biology II.
Biology II, Laboratory.
John B. Parker, A.M., Associate Professor Biology, C. U. A.
English I.
Reverend Florence Moynihan, St. Paul, Minn.
English III.
English IV.
Francis J. Hemelt, Ph.D., Instructor in English, C. U. A.
Latin I.
Latin II.
Rev. Thomas J. McGourty, A.M., Instructor in Latin, C. U. A.
Latin III.
Latin IV.
Reverend J. J. Jepson, S.S.
Greek I.
Greek II.

Greek III.

John B. O'Connor, Ph.D., Associate Professor of Greek Language and Literature, C. U. A.

German II.

German III.

Paul Gleis, Ph.D., Professor in German Language and Literature.

French I.

French II.

Library Science.

Joseph Schneider, M.A., Assistant, Instructor in French and Librarian, C. U. A.

French III.

Italian.

Reverend William A. Hemmick, S.T.B., Instructor in Italian, C. U. A.

Church History.

General History.

Very Reverend P. J. Healy, S.T.D., Professor of Church History, C. U. A.

Art I—History of Art.

Frederick Vernon Murphy, Instructor in Architecture, C. U. A.

Art II—Free hand drawing.

Miss M. Lillian Burke.

Music I, Harmony.

Music II, Gregorian Chant.

Reverend Abel L. Gabert, Instructor in Ecclesiastical Music, C. U. A.

DUBUQUE SUMMER SESSION

General Methods.
Primary Methods.
Psychology of Education.
    Very Reverend Thomas Edward Shields, Ph.D., LL.D., Professor of Psychology and Education, Dean of Sisters College.
Teachers Course in Religion (two lectures a day first three weeks).
    Very Reverend Humphry Moynihan, S.T.D., President, St. Thomas College, St. Paul, Minn.
Methods of Teaching Religion (two lectures a day last three weeks).
    Very Reverend Aloysius Pace, Ph.D., S.T.D., LL.D., Professor of Philosophy, Director of Studies, C. U. A.
History of Education.
History of Philosophy.
    Reverend William Turner, S.T.D., Professor of Philosophy, C. U. A.
Philosophy of Education.
Methods of Study.
    Reverend Michael Costello, C. U. A.
Methods of Teaching Arithemtic.
Geometry.
    Mr. Morrissey, Instructor in Mathematics, St. Joseph's College.
Method of Teaching Primary Reading.
    Sr. Columba, B.V.M., B.A.
Methods of Teaching Physical Geography.
Methods of Teaching Commercial Geography.
    Sr. Katharine, O.S.B.
Methods of Teaching Primary Music.
    Sr. Mary Borgia, M.A., Loretto, Ky.
Teaching Composition in the grades.
Teaching Grammar in the grades.
    Miss Cannon, M.A., Buffalo, N. Y.
Language Work in Elementary grades.
Rhetoric in Theory and Practice.
    Miss Sarah Devlin, M.A., Whitewater, Wis.

General Psychology.
French.
Reverend George Sauvage, C.S.C., Ph.D., Instructor in Psychology, C. U. A.
Introduction to Philosophy.
Reverend John C. Stuart, S.T.L., Profesor of Philosophy, St. Joseph's College.
Logic.
Reverend John Nolan, S.T.L., Profesor of Philosophy, Vice-President, St. Joseph's College.
Sociology.
Reverend William Kerby, S.T.L., Professor of Sociology, C. U. A. (2 hours a day, first week),
Reverend John Webster Melody, S.T.D., Associate Professor Moral Theology, C. U. A. (2 hours a day, second and third week).
Economics (two hours a day, last three weeks).
Reverend John A. Ryan, S.T.D., Professor of Moral Theology, St. Paul Seminary.
Advanced Algebra.
Trigonometry.
Mr. James Francis Connor, A.B., Instructor in Mathematics, C. U. A.
Algebra.
Mr. Cretzmeyer, Instructor in Mathematics, St. Joseph's College.
Physics.
Physics (Laboratory).
Mr. Louis Henry Crook, B.S., Instructor in Mechanics, C. U. A.
Chemistry.
Chemistry (Laboratory).
Reverend John J. Breitbach, A.B., Instructor in Chemistry, St. Joseph's College.
Biology.
Biology (Laboratory).
Reverend James Aloysius Geary, Instructor in Biology, C. U. A.
English IV.

English V.
Reverend Thomas Conry, S.T.B., Professor of English, St. Joseph's College.
English I.
English II.
Mr. Thomas Quinn Beesley, M.A., Chicago, Ill.
Latin I.
Greek I.
Greek II.
Reverend Franz Coeln, Ph.D., Professor of Sacred Scripture, C. U. A.
Latin II.
Latin III.
Reverend Alphonse Carey, S.T.L., Professor of Latin, St. Thomas College.
German.
Reverend John J. Herbers, A.B., Professor of German, St. Joseph's College.
General History.
Reverend Albert S. Peikert, S.T.B., Professor of History, St. Joseph's College.
Music.
Reverend Alphonsus Dress, Professor of Music, St. Joseph's College.

For the convenience of teachers who may wish to make out their plan of work at either of the summer sessions, we give here a tentative horarium. It is impossible at this date to fix definitely all the items of the hour plan, but it may be taken for granted that there will be as few changes as possible made in the plan here submitted.

WASHINGTON

8 Primary Methods.....Shields
History of Philosophy.....Knapke
Music I, Harmony.....Gabert
Latin I.....McGourty
Latin III.....Jepson
Logic .....Fox
French I.....Schneider
Methods of Study.....McVey

9 History of Education I.....McCormick
Genetic Psychology.....Pace
Greek I.....O'Connor
Latin II.....McGourty
Latin IV.....Jepson
Advanced Algebra.....Ramler
Ethics.....Fox
Algebra.....Scullen
History of Art.....Murphy
Method of Teaching Arithmetic.....Garvey

10 History of Education II.....McCormick
School Administration.....Fitzgerald
Primary Methods.....Shields
Greek II.....O'Connor
French II.....Schneider
German I.....Knapke
German III.....Gleis
General Psychology.....Dubray
Plane Trigonometry.....Harbin
Italian.....Hemmick

11 Methods of Teaching Religion.....Pace
Psychology of Education.....McVey
Introduction to Philosophy.....Dubray
American Political History.....McCarthy
Plane Analytical Geometry.....Ramler
Geometry.....Scullen
Church History.....Healy
Freehand Drawing.....Burke
English I.....Moynihan
English IV.....Hemelt
German II.....Gleis
French III.....Hemmick

12 Philosophy of Education.....Chrysostom
American Constitutional History.....McCarthy
Library Science.....Schneider
General History.....Healy
English II.....Hartnett
English III.....Hemelt
Greek III.....O'Connor
Music I, Gregorian Chant.....Gabert
Chemistry II.....Froning
Biology II.....Parker

P. M.

3 Physics I ..... Doran
Physics II ..... Widmayer
Chemistry I ..... Froning
Biology I ..... Parker
Method of Teaching Physical Geography ..... Garvey
Method of Teaching Grammar ..... Hartnett

4 Physics I, Laboratory ..... Doran
Physics II, Laboratory ..... Widmayer
Chemistry I and II, Laboratory ..... Froning
Biology I, Laboratory ..... Parker
Biology II, Laboratory ..... Da Cruz
Method of Teaching Composition in Grades .... Hartnett
Method of Teaching Commercial Geography ..... Garvey
Method of Teaching Primary Reading .....

5 Physics I, Laboratory ..... Doran
Physics II, Laboratory ..... Widmayer
Chemistry I and II, Laboratory ..... Froning
Biology I, Laboratory ..... Parker
Biology II, Laboratory ..... Da Cruz
Method of Teaching Primary Music ..... Maladey

DUBUQUE.

A. M.

8 Philosophy of Education ..... Costello
Method of Teaching Physical Geography ... Sr. Katharine
Music ..... Dress
Logic ..... Nolan
Algebra ..... Cretzmeyer
English IV ..... Conry
Geometry ..... Morrissey
German ..... Herbers

9 Psychology of Education ..... Shields
Methods of Study ..... Costello
Advanced Algebra ..... Connor
French ..... Sauvage
Latin I ..... Coeln
Latin III ..... Carey
English I ..... Beesley

10 General Assembly—Addresses by His Grace Archbishop Keane and distinguished visitors; General Methods and Educational Policies will be dealt with in the unoccupied hours by Dr. Shields.

11 Primary Methods.....Shields
Trigonometry .....Connor
Introduction to Philosophy.....Stuart
History of Philosophy.....Turner
English V.....Conry
Greek I .....Coeln
Latin II .....Carey
General History.....Peikert
Rhetoric in Theory and Practice.....Devlin

12 History of Education.....Turner
Teachers' Course in Religion.....Moynihan
Methods of Teaching Religion.....Pace
General Psychology.....Sauvage
English II.....Beesley
Greek II.....Coeln
Method of Teaching Composition in the grades...Cannon
Economics and Sociology.....Ryan, Kerby, Melody

P. M.
3 Physics I.....Crook
Chemistry .....Breitbach
Biology .....Geary
Methods of Teaching Arithmetic.....Morrissey
English work in 4th, 5th and 6th grades.....Devlin

4 Physics, Laboratory.....Crook
Chemistry, Laboratory.....Breitbach
Biology, Laboratory.....Geary
Teaching Grammar in the grades.....Cannon
Method of Teaching U. S. History.....Haggerty
Primary Reading.....Sr. Columba
Economics and Sociology.....Ryan, Kerby, Melody

5 Physics, Laboratory.....Crook
Chemistry, Laboratory.....Breitbach
Biology, Laboratory.....Geary
Methods of Teaching Civil Government.....Haggerty
Primary Music.....Sr. Borgia
Teachers Course in Religion.....Moynihan
Methods of Teaching Religion.....Pace

The complete announcements will be ready in a short time and may be obtained by writing to the Registrar of the Sisters College, Brookland, D. C.

THE INEFFICIENCY OF MORAL EDUCATION WITHOUT A RELIGIOUS BASIS *

ETHICAL CULTURE SCHOOLS IN THE UNITED STATES AND IN ENGLAND

In a survey of the methods of teaching independent morality in the schools of the United States, the methods of the Ethical Culture School in New York, the principles of the society which it represents, and similar schools in England are worthy of consideration. The Ethical Culture Society is an organized international movement to assert the supremacy of the ethical factor in education and in all the relations of life apart from religious motives. The work began in New York in 1871. It soon spread to other American cities, and in 1887 a Union of Ethical Culture Societies was formed. Dr. Felix Adler was the founder, assisted by Mr. W. M. Salter in the United States and Mr. Stanton Coit in England.

The Ethical Culture School in New York was established in 1878 as a free kindergarten, and upon this as a foundation the institution has been erected. It comprises all the grades and the high school, and supplementary classes for young men and women. The end set up is a social one: First, the inculcation of the democratic spirit, —children of the rich and poor of different nationalities meet together both at work and at play. Secondly, the awakening of serious intellectual interests to offset the pleasure-loving tendencies of a large city. Thirdly, the awakening of the spirit of social service by interesting the pupils in the work of the settlement houses. Fourthly, the forming of an humanitarian purpose by glorifying human progress.[1] Each should contribute to that progress according to his gifts.

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* A thesis submitted to the Teachers College of the Catholic University of America in partial fulfilment of the requirements for the degree, Master of Arts.

[1] See Ellicott, The Ethical Culture School of New York; Religious Education, April, 1911, p. 101.

Dr. Adler holds that there is a body of moral truth upon which all good men and women agree and that it is the duty of the teacher of the public school to give his pupils this fund of morality in a systematic way—*i. e.*, that lessons should be graded to suit the ages and capacities of the children. He should give a clear understanding of what *is* right and what *is* wrong, but not enter into the question *why* the right should be done and the wrong avoided. He illustrates by a teacher treating truthfulness who says to the pupil, "Thou shalt not lie," and he takes it for granted that the pupil feels the force of the commandment and sees that he ought to yield obedience to it. Dr. Adler adds, "For my part I should suspect of quibbling and dishonest intention any boy or girl who would ask me, 'Why ought I not to lie?' I should hold up before such a child the Ought in all its awful majesty."[2] He holds that the conscience can be enlightened, guided, and strengthened without raising the question *why* it is wrong to do that which is forbidden. According to Ethical Culture principles, there is no reason—it is final, irrevocable law without origin or source, and without any adequate sanction or authority.

Dr. Adler has gathered up and graded a large amount of material to teach morality without the real sanctions of conduct. Each period has its specific duty around which other duties may be grouped. He does not advocate the use of text-books as he thinks that suitable ones have not yet been written. The work begins with fairy tales; passes on to fables; continues with the Bible; goes to Greek life, then Roman history, and next, modern life. In the elementary school, which covers the pre-adolescent period, the fundamental moral facts are presented to the child. The characters of the fairy tales and legends appeal to his imagination and stir his emotions. Dr. Adler attaches great value to the fairy tale for its use in cultivating the imagination and the formation of ideals.

[2] Adler, Moral Instruction of Children, p. 13.

He uses the Bible merely as a manual of moral instruction, and holds it in the same regard as the *Märchen,* except that it is adapted to teach moral lessons of more complexity, showing the interweaving of cause and effect. For him there is no distinction of natural truth and supernatural truth, and hence no specialization of function of the fairy story to teach only natural truth. Fairy story, myth, and parable are used indifferently by him to teach moral lessons, than which, in his judgment, there is no higher truth. In the grammar school, the work passes from observation to generalization, and from making moral distinctions to reasoning about them. The subject matter in this department is Duties, based not upon first principles, for Dr. Adler holds that there are none, but upon some secondary principles, in his terminology "middle axioms," or concrete rules of conduct upon which all agree. For example, in teaching the command to tell the truth, he opens a discussion in casuistry in which the moral judgment is exercised in making fine distinctions between what constitutes a falsehood and a true statement. He holds that the pupil discerns more precisely by such an analysis what is meant by lying. In the same way, he formulates the other indispensable rules of conduct.[8]

The Ethical Culture Society in England, led by Mr. Stanton Coit, is best known through the work of the Moral Instruction League which was organized in 1897 to promote the principles of Ethical Culture. The League has worked with persevering energy to introduce systematic independent moral instruction in the Board Schools of England. Before the year 1906, more than thirty Local Education authorities had introduced moral instruction into their schools. In that year, the Educational Code adopted the following measure: "Moral instruction should form an important part of every ele-

[8] See Adler, op. cit., p. 172.

mentary school curriculum. Such instruction may be either incidental, given as fitting opportunity arises in the ordinary routine of lessons, or given systematically and as a course of graduated instruction."[4]

While definite moral instruction is now given to a million children of England, most of the teachers give only one-half hour a week to the subject. They follow the syllabus for elementary schools published by the English Moral Instruction League. Wherever direct instruction was adopted, it was substituted for the Scripture Lessons which in accordance with the famous Cowper Temple Clause have been the basis of moral instruction since 1870.

Among the educators of England, Mr. F. J. Gould is the leader of the Moral Instruction League, and he has done more than any other living Englishman to persuade the English people to substitute the non-theological moral instruction in the schools for the Scripture Lessons.[5] His method consists in the presentation of concrete examples of conduct of great men and women from history and the analysis of their motives by conversation lessons. Although he has given away many hundred moral lessons to children, on no occasion, he says, has a child asked him such a question as *why* it should tell the truth. His conception of morality is Service, appealing to the child through feeling, imagination, and reason. 1st. Admiration for the spirit of Service so that acts of service will be followed by grateful feeling, illustrated by courtesies in the home and school. 2d. By aesthetic imagery, Service must be invested with dignity and beauty. The teacher presents an aesthetic idea of Service through carefully chosen examples from history, literature and life. 3d. By analysis of these instances, the teacher will show that no quality is to be regarded as moral until it has been applied to the welfare of others.

[4] G. Spiller, Moral Education in Eighteen Countries.
[5] See Thompson, International Journal of Ethics.

Both Dr. Adler and Mr. Gould recognize the incidental method of teaching morality through the ethical use of literature, history, geography and other subjects. Geography should associate countries with religious movements, patriots, the heroes of art, industry and social reform. History should be a record of the heroism, philanthropy, poetry, art, and industrial life of each period. Art should contribute masterpieces of painting. Music should be associated with sound moral sentiments. Readers should be written in easy words so that the mind may follow ideas rather than words, which would make for better thinking and greater sincerity. Arithmetic should interest the pupils in domestic economy, industrial finance and commercial projects. It should be an aid to honest thinking in matters of personal conduct and social relations. They would use every subject of the curriculum to teach moral lessons.

The aim of the Ethical Culture teachers is to form useful and progressive members of society. Their system of moral instruction is elaborately worked out and embodies good pedagogical methods: inspiring moral examples illustrated in biographies of great men; the initiation of philanthropic activities, and the encouragement of moral reflection. But the entire scheme rests upon no solid foundation because the substantial informing principle of morality is wanting. According to their view, conscience is not the voice of the All-knowing, Ever-present Lawgiver, but the dictate of man's own mind.

The concept of morality of the Ethical Culture leaders is derived from Kant, but widened sufficiently to include Humanitarianism. Society has been idealized so that the teachers may now say, "Humanity and God—they are the same thing." The idea of benevolence and social service calls forth admiration, but it is wanting in motive. Society can never be an end in itself of human action.

The Ethical Culture leaders teach the moral or per-

sonal sanction. Mr. Coit says that the chief concern of moral education is to create a sense of the sanctions of right conduct, and so he would solemnly repeat, "The 'ought' is an 'ought' which exists. It is because the 'ought' is an 'ought' that 'is' that it is capable at the same time of being the object of religious veneration and of scientific wonder and curiosity."[6] Both Mr. Adler and Mr. Gould teach the child what he ought to do, but give no reason *why* he ought to do it. If a pupil should be so wanting in reverence for the Ought as to *ask* why he ought, Dr. Adler would hold up the "Ought in all its awful majesty." And by solemnly uttering the word, with what an awful majesty he would invest it! Or as one critic of this conception of morality suggests, "by printing the word Ought in great letters on the blackboard and training the children reverently to salute the word as they are accustomed to salute the national flag."[7]

Mr. Coit says that the introduction of supernatural motives to make people act justly, speak the truth, and serve their fellow-men, has vitiated the moral emotions, sentiments and judgments of men.[8] Right for right's sake is the motive which the Ethical Culture leaders sing in every key. But right for the sake of right, for the sake of irrevocable uncreated law, provides no sufficient motive or inspiration for action. They read into the supernatural motive in appealing to the hope of reward and punishment a certain hedonism, but in this charge they miss the point of the motive. The fear of punishment and hope of reward is a secondary thing—the controlling motive in the stress of temptation, it is true, but the primary motive is the love of God which in a greater or less degree must be present always. A moral code must be able to restrain the weak man in temptation as well as to stimulate the noble nature to virtue, and the

[6] Coit, Memoires sur l'Education Moral, 1912, p. 178.
[7] Fox, *Catholic World*, Vol. LXXVII, p. 286.
[8] See Coit, op. cit., p. 177.

fear of punishment restrains where a higher motive sometimes fails. Once saved from falling, he will advance to virtue by the higher motive. Independent moral teaching relies largely upon the knowledge of consequences of wrong doing to preserve the child in virtue. But reason is blinded when passion rises and a more inspiring, compelling motive than self-interest is needed to still temptation. It has no motive strong enough to secure the observance of the self-regarding virtues.

The moral standards have been fixed by religion; the moral precepts have been given by religion, and independent morality, whether taught by the direct or indirect method, cannot aim higher than a worldly ideal. Conscience becomes a mere self-respect or sentiment instead of the word of a Lawgiver, and the motive of conduct, the individual's self-respect and dignity. Or it may take the form of prudential motive, that honesty is the best policy, that it is detection, not the wrong act, that counts. Philosophical morality consists, at most, of the personal and social virtues. It is lacking in motive, the element which constitutes the essence of morality. In the words of Martineau, "Ethics must either perfect itself in religion, or disintegrate itself into Hedonism."[9]

ENGLAND

The second group of educationists insist that moral instruction must be based upon religious instruction to be effective. This is a larger constituency and the principle obtains in most of the leading countries of Europe except France and Italy.

Since the adoption of the elementary school system in England in 1870, moral instruction has been based upon Scripture Lessons. Although the Cowper-Temple plan does not prescribe religious instruction, it does require instruction in non-denominational religious ideas and

[9] Study of Religion, Introduction, p. 24.

contains the regulation, "In any school in which the Holy Scriptures shall be read and taught, the teaching shall not be used or directed in favor of or against the distinctive truths of any denomination."[10]

Scripture Lessons are indicted both because they have become a school creed and also that they fail to be of any moral value. Upon few points is opinion more divided than upon the value of undenominational religious teaching. Those whose religion consists in the recognition of some vague relation between the finite and the Infinite, hold that such teaching becomes the expression of the underlying unity of all religious experience, and fosters the religious attitude of mind which is necessary in character formation. Those to whom religion means dogma, maintain that a neutral, colorless religious teaching, as undenominational teaching must be, would be worse than none. There is a widespread criticism of the moral education based on Scripture Lessons because the Syllabuses have not taken account of the needs of moral teaching and form no introduction to the duties of social and civic life. One writer says, "Our systems of moral or Biblical instruction are almost entirely stupid. They are one hundred years behind the time. They seem untouched by educational progress. Above all they are clearly ineffective."[11]

It is far from satisfying the needs of moral education, and the movement to introduce universal moral instruction on non-theological basis is growing, due to the activity of the Moral Instruction League. However, among English teachers there is still a majority for the indirect method and an overwhelming majority, in the case of the secondary schools. Although there is a preponderance of opinion in favor of the religious sanction, there are many prominent men like Prof. Muirhead who would approve of the secularization of morals in the sense of "giving

[10] A. Riley, The Religious Question in Public Education, p. 25.
[11] Hayward, Reform of Moral and Biblical Instruction, p. 190.

security to moral principle by detaching it from all dependence upon changes in theological opinion.''[12] Others like Mr. Picton claim that the teacher should be unfettered by the restriction of any syllabus, but do not think that the child has any corresponding rights in regard to the teaching it should receive.[13]

Mrs. Bridges Adams urges that the moral instruction should be in the principles of social democracy.[14] These are a few of the divergent types of moral instruction plans which must needs be as long as there is a divergence of moral ideals. Shall social service, self-sacrificing devotion to the welfare of the community be the ideal? Or shall it be the opposite extreme of self-realization, the ideal of the Superhuman of which Nietzsche is the eloquent apostle? The Christian would say that neither one is the ideal. Neither self-realization alone, nor self-sacrifice for others alone, but self-realization in obedience to God's law through sacrifice for others is the complete statement of the moral ideal.

SISTER MARY RUTH.

The Sisters of St. Dominic,
Sinsinawa, Wisconsin.

[12] Papers on Moral Education, p. 172.
[13] See Smith, *The Month*, Vol. CXI, p. 461.
[14] See Smith, *The Month*, Vol. CXI, p. 461.

THE COLLEGE DRAMA

Strictly speaking, there never has existed such a species as the college drama, yet the college has had its share in the development of the modern drama; and with very little encouragement there will yet spring into existence a college drama, racy of the soil and useful in the training of the young. Our modern drama, as everybody knows, began in the churches; its second advance began in the monasteries, within whose holy precincts it was trained until it reached its majority. Now the monasteries were gatherings of men, devoted to the religious life, to the cultivation of all the known arts, and particularly to the teaching of young men, children of the nobles, aspirants for the priesthood and for the learned professions. These institutions were the predecessors of the modern college. History shows that where there is a gathering of boys you will find the athletic and military sports, the singing and the dancing, the reciting and the mimicking, which are the elements of the circus and the drama. It is not surprising, therefore, that the miracle plays, then the morality plays, and finally the interludes, should have been written by college men, by monks and priests and bishops, and played in the cloister before the guilds and other associations presented them in the towns. Roswitha, the nun of Gandersheim, was not the only imitator of Terence, the Latin dramatist. Churchmen of high rank often devoted their leisure to the production of comedies and tragedies written in the prevailing style, and a volume might be written on their contributions to the popular drama. The drama was very popular in the cloister. A chronicler of the eleventh century, Gerloh von Reichersberg, complained that certain monks never sat down to eat unless they had a Herod play on hand to divert them. The first genuine farce, or

perhaps comedy, in the English tongue, *Gammer Gurton's Needle,* was written by a college professor and produced by a company of students. The monastery and the student had their proper share in the development of the modern drama, and a rather important share, which has been described by the historians without the emphasis that I wish to give it here.

Human nature is always and everywhere the same, and youthful human nature never loses its fickleness, spontaneity and gayety. Watch the audiences of our modern forms of entertainment, and observe how youth crowds the auditorium with enthusiasm, whether at the circus, the motion-pictures, vaudeville, or the play: and if the play needs supernumeries, the stage term is "supes," to make the mob about the corpse of Caesar, the collegians are always on hand to perform the office. The college play is known the world over, and the college player enjoys distinction in college circles; but there is nothing distinctive or peculiar about the play or the player, because, overshadowed by the regular drama, and often opposed as a danger to the curriculum, the college plays have been presented more for pleasure than for profit, and with no understanding of past achievement, present tendency, or future development for the college drama. History shows, however, how inveterate is the college drama, how ancient its history, and how faithless its admirers. If they had been in earnest about it, had taken note of its strength, its tenacity, its limitations, there might have grown up a college drama, whose effect on the drama in general would have been as effective as the miracle play of the Middle Ages. And besides, at the present moment there would exist neither doubt nor confusion about the proper place and the proper method for the college play, nor any need to bring order out of confusion, and to convince the indifferent and the hostile that the ancient institution must be given due place and regard in the modern colleges. It is quite certain that

there will always be a college stage, as there always has been. Then why not make it useful and helpful, by acknowledging its existence, directing its aim, accepting its traditions, and guiding its development?

Not a few distinguished writers have sensed this necessity, without formulating any method. Otherwise, why should they have written dramas for the colleges? And why should their work have followed lines in harmony with college traditions, unknown but suspected traditions? Cardinal Wiseman, the busiest man of his day, overpowered with the work of organizing the English hierarchy and supplying the needs of the faithful, found time to write *The Hidden Gem* for his college boys, and to be present at its presentation. It is a very good specimen of the traditional college drama, in its subject, its method, and its declamatory blank verse. The story of St. Alexius is romantic enough, and very far away from the modern understanding, singularly remote from the American temperament. In no form could it be made a popular play with the American public. Yet on the college stage it is quite at home, quite natural and plausible, showing how much more flexible is the college than the popular stage. Is it not an institution of this sort that our dramatic critics have been clamoring for so many years? Wherein the possibilities of human life could be exhausted by a drama which would not be hopelessly bound by the convention of love and marriage? And their only way out of the difficulty seems to be through a theatre endowed by the State! An audience watching *The Hidden Gem* finds itself transported into another world. St. Alexius on his wedding night, as tradition and the drama tell the story, was bidden by the Holy Spirit to depart in secret from his home and to spend the rest of his days in loneliness. Part of the time he spent in visiting the shrines of the East, and part in living as a dependent in his father's house, where he was harshly treated by the servants, and where he died with-

out revealing his identity. It was discovered to parent and public by angels, and the Pope and the people came rushing to the house with the news that a saint had just died upon the Aventine. Great was the joy of father and deserted bride, of Pope and people, at the discovery of his real character, a joy which the play communicates to the audience without any difficulty. Needless to say there is no plot and no character portrayal in the Cardinal's play. Instead sonorous declamation, beautiful sentiment, fine pictures, and the simplicity of the fifth century, are effectively displayed; and to plays of this character collegians are vehemently inclined, as much so as their ancestors of the early centuries.

Cardinal Wiseman's play became the model for many another, beginning with *Hermengild,* embracing Sir *Thomas More, Joseph and His Brethren, Fabiola, Joan of Arc,* and concluding with *Telemachus,* the last and best word in college drama, which was produced some ten years ago in the St. Francis Xavier College theatre in New York city. The contrast between these plays and *Telemachus* is marked enough to show how naturally the college drama develops when it gets the proper opportunity. The author of *Telemachus* was no doubt familiar both with college and with modern drama. He undertook an apparently simple enterprise, which upon examination proves to have been rather complex. Telemachus, the hero, was that hermit who on a certain day leaped into the arena to hinder one gladiator from slaying his defeated opponent, and who was done to death by the rage of the mob. The tragedy enabled the Emperor Arcadius to close the gladiatorial shows forever. Upon this subject the playwright built a clever and interesting drama. Telemachus is shown in his desert, brooding over his idea to end the bloodshed of the arena. Pictures of the harshness and cruelty of the time are displayed. The dressing-room of the gladiators is shown, giving a fine opportunity to college athletes. The action closes

with the death of Telemachus in the presence of the Emperor. No theme appeals more bitingly to the American temperament than that of the reformer rooting out abuses and dying amid their ruins; no scenes appeal more deeply to the American college actor than the desert with its opportunity for long soliloquies and the arena dressing-room with its display of muscle; and no Catholic saint would be more welcome and comprehensible to the American mind than Telemachus. What a step from *The Hidden Gem* to *Telemachus!* With encouragement and understanding what an engine the college drama could become! But because understanding and encouragement do not exist the condition of the college stage at the present moment is rather deplorable.

The list of college plays is not long, nor are the plays varied. When the list was exhausted and stage managers began to look for new material nothing was to be found. Naturally, they took the first thing to hand, and thus the farces and light comedies of the modern stage came into fashion. In a way these dramas are much easier to stage than adaptations of Shakespeare. At the same time they are much more difficult to act, almost impossible for amateur actors, because they are written for the clever and experienced professional, and demand the most varied and subtle acting qualities. Even trained and experienced amateur actors fail to present them adequately. What, then, must be the result with the average collegian? Their introduction into the colleges has been quite general, and has had serious consequences. In the first place they have obscured the traditions of the college stage, as well as violated them. They are not a development of the college drama, but a weedy growth, serving no useful purpose. An ordinary vaudeville show would serve the purpose of amusement much better, would require only half the time in preparation, and would develop more perfectly the natural abilities of the students. The modern farce and comedy on the college stage merely

illustrate how far off the students are from real acting, in which condition they are bound to remain, because the college stage is not and never will be a school for acting. The college play must always remain a simple affair, easy to present, uplifting in theme and method, full of noble rhetoric, presenting an idea rather than a section of life, and leaving an emphatic impression on the youthful mind. This does not mean that it should be either puerile or commonplace. In such plays as *The Hidden Gem* and *Telemachus* there is proof that it can accomplish what the regular stage, hampered by its public and its conventions, cannot even attempt. We have now in our great cities various associations whose aim is to supplement the modern stage. Why should not the college stage again give shelter and honor to the miracle play and the old Moralities?

Mr. Ben Greet has shown in his production of *Everyman* what the college stage could do with effectiveness. Never was there preached such a sermon on death as is preached in *Everyman.* The varied characters, the steady flow of incident, the rich sentiment, the profound feeling, the tremendous interest, and the great simplicity of the play make it a model for the college drama. It has no shadings of emotion or action which demand the experienced actor. I am not saying that every college play should be a Morality play, only pointing out a method well suited to the limitations of the college drama, which should consult its own traditions, the nature of the boy actors,and college audiences, the curriculum, and the natural aim of the college stage. When these limitations have been well defined the domain of the college drama will be found to be much broader than that of the regular drama, at the present time. The modern dramatist is sadly hampered by the convention of love and marriage, which must be the backbone of every successful play. Nearly every attempt to get rid of it even for a little while has proved disastrous, and playwrights have suf-

fered from eternal harping on this one string, which has little to do with the college drama.

The nature of youth must be considered in the writing of college plays. The boy is a simple character, in love with action and fond of pompous declamation. While a good mimic, he has too few emotions to portray character. *The Hidden Gem* was a success because it provided for youthful simplicity and catered to the love of declamation. Any boy could understand the single idea which informed the career of Alexius and the other which led Telemachus to death. Only one emotion was necessary to make these characters comprehensible. There was more action in *Telemachus,* but there was also unlimited declamation. The modern note in this play appealed strongly to the college audience, which has two sides to its character, the one simple as college life itself, the other more complex, due to the home training of the American boy. At home he has seen the regular drama, the motion-picture drama, and perhaps the Shakesperian play. He is quite able to sit in judgment on the college play and the college actor, but his prejudices incline him to leniency, and his simplicity leads him to accept the limitations of the college play as the right thing. Therefore, the modern college play should be as simple as *Everyman* and as direct; with plenty of action it should provide noble declamation; it should have the modern note, which brings it into touch with present realities; and it should avoid the psychological shadings of which the modern drama makes so much. Above all, it should avoid the subjects and methods of the modern drama, which are too remote from real life, too indifferent to the things that count, and too complex for the mind and the acting capacity of youth. Better no college play than the inane imitation of the secular play.

The curriculum has also to be considered, in order that the play may supplement its endeavors in the training of youth. But this is an easy matter, and as delightful as it

is easy. History and letters, religion and morality, supply an infinitude of subjects, which will entertain an audience and stimulate the youthful mind to deeper interest in study. Richelieu thundering his malediction against the villain, Baradas, is a fine object-lesson in history. Sir Thomas More opposing his life to the tyranny of the beastly Henry VIII, with its fateful consequence so visible in our day, viz.: the eclipse of Henry and the glory of Sir Thomas, must have a deep and abiding influence on the young. This particular subject has never been made use of to its utmost. Nothing is more conspicuous in our time than the recognition of Henry's character by the historians as a tyrant and a lecher, guilty of the most abominable crimes as a ruler and as a man. Nero is less odious. Sir Thomas More would have suffered at the hands of the wretched cabal of historians who made out Henry as a noble character, but that the men of letters and the continental historians would not tolerate it. Around this glorious name a double play should be written, as in Shakespeare's *Taming of the Shrew*. The opening scene should be a discussion on the cabal which wrote Henry VIII into saintship and his religion into popularity, and the closing scene should describe how thoroughly the cabal had failed. Literature offers a host of subjects, particularly in plays written around noted poets and writers. Thomas More, Edgar Allen Poe, Shakespeare, and many other famous characters have already been placed on the stage. Nowhere would they be more sincerely appreciated than on the college stage, and nowhere would they make a more useful impression. Plays on religion and morality need no discussion and no description, except to note that the present age does not want its religion and morality in labeled doses, as did our Catholic forefathers in the Middle Ages, who could never get enough of Our Lord's blessed life, of the lives of the Saints, of the life beyond the grave, of the great moral truths and principles. Our youth must re-

ceive their religion and morality insinuatingly, under some other name. We must not blame them, because it is the vice of the times. Simply let it guide the playwright and the stage manager in the producing of the right sort of plays.

The chief tradition of the old monastery drama was the impressing of the audience with the principles of religion and morality. That tradition must be respected, while we extend its application. As has often been pointed out in these papers on the drama in the school, the great value of the drama in the training of the young is plainly this: that it provides youth with the results of experience, in a short space of time, in a fashion not to be escaped, because the impression is keen, deep and lasting. One may talk honor to a young man for a month, and miss the mark as far as his idea of honor is affected. A play in which honor and dishonor are the themes burns into his brain the full meaning of both terms. Even a motion-picture drama can achieve that feat. Therefore to the ancient tradition the college drama may add an extension: experience. All the great principles of religion and morality have been well tested in the crucible of experience these nineteen centuries. Therefore, let the college drama approach these great principles, or illustrate them, through that long, brilliant, tragic experience of the Christian history. To me this is to be the great office of the stage in the near future, when men at last come to recognize the providential value of the force so long ignored, opposed, denounced, and give it full scope and universal exercise. It may be some decades before this comes to pass, although the motion-picture drama is sweeping the earth like a cyclone to that end, and actually forcing churchmen, educators, managers and playwrights to accept the drama as an educational factor. The revolution may be upon us already. Whether or no, the college stage may be a great help in the inevitable revo-

lution. It can do what is still beyond the power of the regular stage. Its field is its own.

It must develop its own playwrights, because there will never be any commercial profit in the college drama. The literary professors and the stage managers can do that work. Nothing easier than writing a college drama, if one has the right views, as well as the ordinary skill. Besides, the regular drama has on its shelves a thousand plays that may be adapted to the college and the convent stage, long forgotten plays, full of beauty, strength, simplicity, florid declamation, noble scenes, fine costumes, glorious tableaux. Schiller's *Marie Stuart,* Smith's *Wolsey,* Boucicault's *Pope of Rome,* are of that character. A skillful adapter can change them in an hour from what they are to what they need to be to meet the requirements of the college stage. When I recall their beauty, and at the same time the trash which now disgraces the college stage, I wonder by what process a useful institution is induced to forget its noble traditions and to descend into the sloppy ragtime of the present moment.

JOHN TALBOT SMITH.

PROTESTANT USE OF FABER'S HYMNS

In a previous article entitled "Hymnody in Our Schools" (CATHOLIC EDUCATIONAL REVIEW for March, 1914), attention was called to the evident appreciation of Faber's hymns by our separated brethren. One edition of his hymns (selected) was especially commented upon, and three other editions were simply referred to. It may be of interest to note these more specifically.

1. *Hymns Selected from Frederick William Faber, D.D.* (Boston: Henry A. Young & Co., 1867). It comprises viii + 196 pages, and gives fifty hymns—just one-third of the number composed by Father Faber. I possess two copies, one with date of copyright, the other without. Both are elegant specimens of book-making, in heavy binding and with full-gilt edges. In his Preface the editor declares: "I have omitted here and there a verse, but have not in any case altered one word of the original text."

2. *Hymns by Frederick William Faber, D. D.; With a Sketch of His Life* (New York: E. P. Dutton & Co., 1879). It comprises xii + 253 pages, and gives ninety-two hymns. The editor committed the double literary sin of changing some lines and of not so informing the reader.

3. *Faber's Hymns.* Illustrated by L. J. Bridgman. (New York and Boston: Thomas Y. Crowell & Co., 1894). It comprises xxiv + 248 pages, and gives eighty-eight hymns. The editor gives an account of Faber's life in an *Introduction,* speaks of his "deeply religious spirit" and "his spontaneous outbursts of lyrical devotion," and declares that his "great legacy to the world was his hymns, which have been adopted by all denominations as the expression of the most intense and personal religious feeling."

Something like a bird's-eye view of the esteem in which Protestants hold the hymns of Faber may also be gained by considering the list of "the best hundred hymns" compiled by the Editors of *The Sunday at Home,* who in 1887 "invited their readers to send lists of the Hundred English Hymns which stood highest in their esteem. Nearly three thousand five hundred persons responded to the invitation; and by the majority of votes" a final list was compiled. From this list we may fairly exclude the following titles (as being either translations of Latin hymns or versified renderings of the Psalms):

Hymn.	Author.
Art thou weary, art thou languid?	Stephen the Sabaite
Brief life is here our portion	Bernard of Cluny
Jesus! the very thought of thee	Bernard of Clairvaux
Jerusalem the golden	Bernard of Cluny
As pants the heart for cooling streams	Psalm xlii (Heb.)
O come all ye faithful	(Adeste Fideles)
The King of Love my Shepherd is	Psalm xxiii (Heb.)
Jesus Christ is risen to-day	Based on Latin
O happy band of pilgrims	Based on Greek?

Excluding these titles, we have but ninety-one left; and it is enlightening to perceive that three of these are by Faber ("Hark! hark! my soul," "Sweet Saviour! bless us ere we go," "O Paradise! O Paradise!", despite the fact that our separated brethren have thousands on thousands of original English hymns to draw upon (Charles Wesley alone being credited with more than six thousand, and Isaac Watts with not far from five hundred which are actually in common use to-day. Wesley and Watts have each seven; R. Heber, four; Keble—him of the great *Christian Year, Lays of the Sanctuary, Lyra Innocentium,* etc.—only two; Cowper, four; James Montgomery, three; Milton, one; Newman, one; H. Bonar, five (nearly one hundred of his hymns are in common use in

Great Britain and America); while among the remaining fifty-four titles are authorships of recognized standing (Dean Alford, Dr. Neale, Doddridge, Ellerton, Lyte, Bishop Ken, Baring-Gould of the "Onward, Christian Soldiers" fame, H. K. White, Stone, Tate, J. Newton, C. Wordsworth, etc.). Faber composed only one hundred and fifty "hymns," most of which simply revel in doctrines and expressions which are taboo among Protestants, and yet of the very few which do not offend their sensibilities in some way no less than three are found among the "Best Hundred English Hymns" compiled by the editors of a Protestant Sunday magazine. It is truly an amazing exhibit.

The curious compilation of W. T. Stead (*Hymns That Have Helped*) comprises nearly one hundred and fifty hymns. He includes national songs, translations, and original and foreign-language texts. I find in his list only one hundred and two poems which can fairly be styled English Hymns (that is, non-national songs or hymns), and four of these are by Faber! These are: "Faith of our Fathers," "Souls of men, why will ye scatter," "Sweet Saviour, bless us ere we go," "Workman of God, O lose not heart."

Stead's volume enables us to get a new angle from which to view Faber's hymns, for the compilation expressly looks not so much to the purely hymnodal character of the inclusions as to their helpfulness to all classes of people. In his Introduction he remarks: "This Hymnal has no claim to literary merit other than that which attaches to hymns which have a well-attested value as having been the channel through which mortal man has heard the voice of God, or which have enabled him to commune with his Maker." He seems to have spared no trouble in his endeavor to ascertain the working-value of various hymns (if I may so express his thought), and was assisted "by correspondence from the uttermost ends of the earth"; "This Hymnal has been completed by the

voluntary co-operation of a multitude of willing workers to whom I appealed, in the first place, for their own experience; in the second, for the well-authenticated record of how this or that hymn has helped those 'whose lives sublime, shed undimmed splendour over unmeasured time'; in the third place, for brief notes of instances in which hymns have altered human lives; and fourthly, for references to incidents such as that of the victor-psalm at Dunbar, where a hymn has figured conspiculously in some notable episode of human history."

From all this we can gather some idea of the esteem in which Protestants hold the few hymns of Faber which do not hopelessly irritate their doctrinal sensibilities. There are nearly half a million hymns in the various languages of earth. Of these, English Protestants can draw upon unnumbered thousands (original English texts, as well as translations from all languages); and yet four of Faber's hymns are found in a selection of one hundred and two hymns compiled by a Protestant.

Not the least interesting part of Stead's volume is Appendix III, which gives specimen lists sent to him by various notable people. We find here that the Dean of Canterbury (F. W. Farrar) includes Faber in his list of six names of authors ("Cowper, Keble, Watts, Wesley, Faber, and Montgomery have all helped me"). The Rev. Charles Garrett, Liverpool, mentions merely seven hymns (one each by Rothe, Wesley, Luther, etc.) and among the seven is found Faber's "Souls of men, why will ye scatter." Lady Henry Somerset mentions four hymns, one of which is "The Will of God" by Faber. The President of the Wesleyan Conference (Rev. D. J. Waller) mentions only four hymns, and one of these is Faber's "There is a wideness in God's mercy."

All of Faber's hymns were published after his conversion to Catholicity. We shall see further on that our separated brethren are not content to limit their selection to the very few which do not grate on their religious

(doctrinal or devotional) feelings, but have taken others of his verses and have "altered" them—that is, have tried to expel the dominantly influencing facts and views of Catholic devotion and to substitute harmless phrases and words. In doing this they have often expelled also the poetical fancy and devotional appositeness of the texts. I shall give illustrations of this procedure which ought to interest us, while at the same time I think that our affection for Faber's muse might well receive thence a quickening impulse. In one instance at least, which may be mentioned here, they have done a very curious thing. Faber's "Jesus, my Lord, my God, my All" is too absolutely Catholic in its overflowing love for the Eucharistic Lord to suffer any successful trimming and altering. But something about it proved, nevertheless, too attractive; and, accordingly, we find that title in some Protestant hymnals (e. g., *Hymns Ancient and Modern*):

Jesus, my Lord, my God, my All,
Hear me, Blest Saviour, when I call;
Hear me, and from thy dwelling-place
Pour down the riches of Thy grace;
Jesu, my Lord, I thee adore,
O make me love Thee more and more.

This hymn was written by Henry Collins and was published in his *Hymns for Missions,* Leeds, 1854. But five years earlier Faber had published his Eucharistic hymn:

Jesus, my Lord, my God, my All,
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?
Sweet Sacrament! we Thee adore!
Oh make us love Thee more and more!

That Collins's verse is based on Faber's is obvious, but two lines of the third stanza of Collins's hymn still further illustrates the source of his inspiration:

How great the joy that Thou hast brought,
So far exceeding hope or thought?

How immediately must Faber's Catholic muse have captured the affections of all whom it reached! Schaff includes Collins's hymn in his *Christ in Song* (page 627) and remarks that it is also in *The People's Hymnal,* No. 508, and that it is "evidently suggested" by Faber's "eucharistic hymn."

Before examining Protestant hymnals more in detail, let us return for a moment to Stead's volume in order to notice the peculiar fact that in introducing the first selection from Faber, Stead simply remarks: "This is Faber's evening hymn. Faber published it in 1852, six years after he quitted the English for the Roman Church." "Faber" evidently needed no long-winded introduction to the English or American readers of the volume! Coming later on to Faber's "Workman of God, O lose not heart" (extracted from his "Oh it is hard to work for God"), he says: "This—another contribution of Faber's to the hymnody of the Church Universal—is 'As lofty as the love of God, and as wide as are the wants of men.'" The remark introducing the third hymn ("Souls of men! why will ye scatter") is an illustration of the fact that even Mr. Stead had to do some battling with the remnants of his bigotry to include Faber's verse in his collection: "This contribution to the universal catholic section of my collection is from Faber, the Roman Catholic. It expresses a breadth of Christian charity not often found in men of his communion" (!). Finally, he prefaces the "Faith of our fathers" (which apparently he does not recognize as one of Faber's hymns) with: "The following Roman Catholic hymn is a kind of defiant war-song, the note of which endears it much to the faithful," and having printed the hymn follows on with the remark: "This hymn, with the change of a word or two in the third verse, is used by the American Unitarians as a metrical embodiment of their history and aspirations." The "section" in which the third hymn occurs is not exclusively Catholic; it is "universal catholic" (whatever

that may mean), and includes Pope, Addison, Whittier, Holmes. But the "Faith of our fathers" is found not alone in hymn-books of the "American Unitarians." The Baptists, Congregationalists, Presbyterians, Methodist Episcopalians and Methodists use it (cf. *The* [Presbyterian] *Hymnal* of 1911, *Sursum Corda* hymnal, *New Hymnal, St. Alban's Hymnal, Essex Hymnal, Pilgrim Hymnal, Methodist Hymnal, Meth. Episc. Hymnal* [1878].

As we consider the varied tributes of Protestants to Faber's almost unique excellence in hymn-writing (although his purpose was not to write hymns so much as religious verse for home-reading) we may begin to fancy that possibly Faber was just a little "broad" or "liberal." No one who reads his *Life and Letters* by Father Bowden, no one who is at all familiar with his ascetical works in prose, no one who even confines his attention to the Hymns (and reads them with any real attention), can make so gross a mistake of judgment. Faber's *Hymns* are quintessential in their Catholicity. And from all this we may learn a profitable lesson.

The lesson could well be that of a greater appreciation of the hymnody of Faber on the part of the compilers of American hymnals for Catholics. It is true that many considerations of practical utility must govern, in different localities and for diverse ends, the selection of hymns. A small hymnal cannot contain all the deserving verse one should wish to use, and judicious restriction is in order in this case. But the proportion of Faber's hymns might nevertheless be fairly preserved. Thus, e. g., in *The Sodalist's Vade Mecum* (Phila., 1882), 14 of the 46 English hymns are by Faber—very nearly one-third of the total number. The largest number in any one recent hymnal is found in *The Westminster Hymnal,* 59 of whose 277 English hymns are by Faber—a very large selection, it is true, and yet only about one-fifth of the total number. Similarly, out of the 228 English texts in Tozer's *Catholic Church Hymnal* (1905), 43 are Faber's—again, about one-

fifth. Our American hymn-books of recent issue appear to be losing the old love for these hymns. Thus the *Oregon Catholic Hymnal* has 22 out of 109—again about one-fifth; while the *De La Salle Hymnal* has only 14 out of 148, or about one-tenth, and the *American Catholic Hymnal* has only 27 out of 315, or about one-twelfth. Let us hope that Faber is not going out of fashion in America, for his verse is singularly well adapted to hymnal ends. Some editing of that verse is indeed necessary, but can be made fruitful.

II.

But now to the Protestant hymn-books. We have made here a narrow selection, for their name is legion; but the choice has been perhaps sufficiently varied to illustrate the Protestant use of Faber's hymns.

First of all, here are two out of three stanzas I find in *The Presbyterian Hymnal* (Phila., 1874):

Thy home is with the humble, Lord!
The simple are the blest;
Thy lodging is in child-like hearts;
Thou makest there thy rest.

Dear Comforter! eternal Love!
If thou wilt stay with me,
Of lowly thoughts and simple ways
I'll build a house for thee.

Without going at present into further examination of the Protestant treatment given to the hymns of Faber, let us simply group here the titles found in various Baptist, Congregationalist, Episcopalian, Methodist, Presbyterian, Unitarian hymn-books. The following appear to be the most widely used:

1. Sweet Saviour, bless us ere we go.
2. My God! how wonderful Thou art.
3. Hark! hark! my soul.
4. Oh, it is hard to work for God.
5. O Paradise! O Paradise!
6. Was there ever kindest shepherd.

7. O come and mourn with me awhile.
8. O God, thy power is wonderful.
9. I worship thee, sweet Will of God.
10. Faith of our fathers.

It is strange that No. 8 is found in none of the seven recently published Catholic hymnals which I shall consider in a subsequent article, although it is a majestic poem and is singable withal, as the large Protestant use of it illustrates.*

It might seem quite as strange to find No. 10 ("Faith of our fathers") about equally popular in Catholic and Protestant hymnals (among these latter, it is in the *New Hymnal;* in Methodist, Congregationalist, M. E., hymnals, and in the latest (1911) edition of The [Presbyterian] Hymnal.

Quite popular also are:

11. Dear *Jesus* (for *Angel*) ever at my side.
12. There's a wideness in God's mercy.
13. Jesus, gentlest Saviour.
14. Souls of men, why will ye scatter.
15. Holy Ghost, come down upon thy children.

No. 12 is a cento from "Souls of men, why will ye scatter;" so also is No. 6 above. Brother Azarias, in his preface to Faber's *Hymns* (Murphy's edition), quotes two stanzas in illustration of how soothing and encouraging was Faber's treatment of the human heart: "He invariably presents the bright side of things. He loves to bask in the sunshine of God's mercies; even God's justice has in his eyes a kindness of its own:

"There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in his justice
Which is more than liberty . . ."

What a suggestion of spacious view is in the word (uniquely appropriate, although most uncommon in its

* For instance, in the *New Hymnal;* Methodist, Baptist, Methodist Episcopal hymnals; and in the excellent *English Hymnal* (Oxford, 1906).

application to the sea) "wideness." Such simple, unadorned language might a child employ in trying to convey his impression of the vastness of the ocean; but in the present connection, where it is preceded by the thought of the "wideness of God's mercy," we find in the word only a perfect expressiveness. With such slight touches does Faber often transform his hymnodal verse into true poetry.

Finally, let us group the hymns which appear to be used somewhat rarely by Protestants:

16. O how the thought of God attracts.
17. Workman of God.
18. Come take thy stand.
19. The thought of God.
20. Most ancient of all mysteries.
21. O Faith, thou workest miracles.
22. Jesus, Lord and Saviour.
23. O come to the merciful Saviour.
24. My God, my God, and can it be.
25. O Jesus, God and Man.
26. We come to Thee, sweet Saviour.
27. Have mercy on us, Lord most high.
28. No track is on the sunny sky.
29. O gift of gifts.
30. Jesus is God.
31. He comes! He comes!
32. Thy home is with the humble, Lord.
33. O God, whose thoughts.
34. Father, gracious Father.
35. Father in heaven.
36. The world is wise.
37. All hail! dear Conqueror.
38. From pain to pain, from woe to woe.
39. Hail! Jesus, hail! who for my sake.
40. Now are the days of humblest prayer.
41. O Soul of Jesus, sick to death.
42. Think well how Jesus trusts himself.

No. 17 is a cento from No. 4; No. 18, from No. 7; No. 20, from No. 27; No. 24, from No. 14; No. 29, from No. 21;

No. 32, from "Why dost thou beat so quick, my heart;" No. 31, from "O mighty Mother, why that light;" No. 22 is No. 13 altered, as also is No. 34 (the hymn appearing elsewhere as "Jesus, holy Saviour").

What an amazing—and withal instructive—an exhibit this is! For our separated brethren have thousands upon thousands of well-written hymns from which to choose—innumerable originals in English or excellent renditions in English from foreign languages, ancient, medieval, modern. They claim the Latin hymns of pre-Reformation times as a common heirloom of Christians, and use as well the stores of Latin hymnody in various French breviaries of more recent date; and they have the immense stores of German (and other modern languages) to draw upon.

Now Faber was a "pervert" from the Anglican Establishment. He was, moreover, a pervert all of whose hymns were published after his conversion to Catholicity. In addition to all this, his verse is transfused with the tenderest Catholic sentiment, and is glorified by the most attractive Catholic imagery. The wonder grows when we reflect that the Protestant compiler of a hymnal may not permit himself merely to clip from one hymn-book in order baldly to paste into another, when it is a question of Faber's hymns. He must carefully scrutinize every stanza, nay, every word. He must refuse this stanza, he must change the wording of that stanza. And all the while he is conscious that he is working with edged tools and in a very refractory medium; and that a little unskilfulness or inadvertence may both hurt himself and spoil his product. And still he labors zealously at the self-imposed task of selection and adaptation. Why? I think the answer an instructive one, as I conceive it. But as varied forces work together to produce the resultant

we are considering, it will be necessary to examine these forces in another paper.*

H. T. HENRY.

*In the interest of such hymnological students as may wish to examine the texts of the forty-two hymns whose titles are given above, I indicate the hymnals that may be consulted: *The English Hymnal* has Nos. 1, 2, 3, 7, 8, 12, 13, 15, 24, 27; *Hymns Ancient and Modern* has Nos. 4, 14, 23, 30 (New Edition); *The Presbyterian Hymnal* (1874), Nos. 20, 21; Same (1911), Nos. 5, 6, 10, 29; *Sursum Corda,* Nos. 9, 11, 31, 32, 33; *New Hymnal,* Nos. 34, 35, 36; *Meth. Ep. Hymnal* (1878), Nos. 16, 17; *Essex Hymnal,* No. 19; *Pilgrim Hymnal,* No. 18; *Pilgrim Songs,* Nos. 22, 25, 26; *Church Hymnary* (1894), No. 28; *St. Alban's* (i. e., the Appendix to *The Hymnal Noted*), Nos. 37-41 (the edition—apparently of 1867—has no less than twenty-four of Faber's hymns, so far as I have been able to recognize the titles from *The Tune Book as Used at St. Alban's, Holborn*).

TEACHERS' REGISTRATION IN ENGLAND

An important step in advance has just been made in England towards the consolidation and organization of all those engaged in the work of teaching by the issue, late in November, of the Regulations for the formation of a Register of Teachers. Hitherto, the teachers in the various grades of schools, university, secondary and technical, and elementary, have had no common bond of unity. It is true, that the headmasters of the great public schools like Eton, Harrow, Rugby, Winchester, Marlborough, the assistant masters in secondary schools and the teachers in the elementary schools have each had organizations of their own. The last-mentioned have formed themselves into what is, for all practical purposes, a trade union, and, at that, one of the strongest, politically, in the land—the National Union of Teachers. The headmasters of the Catholic Colleges and schools have also for several years met annually for discussion of their general professional interests and of the interests of their institutions as Catholic schools, under the name of the Conference of Catholic Colleges, which represents some eighty colleges and schools. But all these organizations have acted independently, having no common bond between them. For many years past there have been men who have desired and striven to bring teachers together and to consolidate them as a profession with its own standards of admission to its roll, as is the case with the professions of Law and Medicine. They felt that their work, important though it was to the welfare of the community, was regarded as Cinderella, and treated as such. They therefore wished to raise it to its right place in public estimation and to give the teacher his due position; and it was thought that this could best be done by the formation of a roll of all those engaged in teaching.

The first move towards such a register was made by the formation of the College of Preceptors in 1840. But

whilst the teachers were out for social and professional betterment, there was a move made for registration from without by a body which had quite another object in view. The state saw in registration a way of getting some control over the numerous secondary schools in the country, which were then quite outside its power. Bills were accordingly introduced in Parliament in 1869 and 1879 for the formation of a register of the teachers in secondary schools; but it was not until 1890 that the importance of training or experience was recognized and insisted upon as a qualification for admission. Two other measures were subsequently introduced, both of which omitted to make any provision for the recognition or inclusion of the teachers in elementary schools. Curiously enough, it was on the recommendation of a Royal Commisssion on Secondary Education in 1894 that a comprehensive register which should include all teachers furnishing a two-fold qualification—academic and professional—was first seriously put forward. But the Bill to give effect to this recommendation failed to pass, as had done its predecessors. Meanwhile, a Consultative Committee had been provided for the newly formed Board of Education, and on its advice in 1902 a Council for the Registration of Teachers was formed. It produced a register which was to include all teachers, but which failed to win the approval of those in elementary schools because it placed them in a column to themselves. The list was drawn up in two columns: in Column A were placed the certificated teachers in elementary schools; in Column B were enumerated the teachers in secondary schools. It would seem that the former resented this division as in some way stamping them with inferiority, whilst some argued that the register, like the judgment of Solomon, proposed to divide the infant profession in two, thereby depriving it of its life. It is somewhat dfficult to appreciate the reason for such resentment at a mere classification which certainly possesssed advantages from the point of view

of facility of reference. But whether the objections were well founded or not, they prevailed, and the register had to be dropped, for the roll of names sent in proved disappointingly small. Four years were then spent in considering the matter afresh; and at last, after much discussion, an Order in Council was obtained in 1911 for the formation of a new Teachers' Registration Council.

To show how opinion had grown under the pressure of legislation and experience in matters of education, it is only necesssary to point out that the chief aim of those who urged the establishment of this Council was not so much to obtain through it a register of teachers as to get a body thoroughly representative of the whole teaching profession. Once that was secured, which would tend towards the unification of the teachers, there would not, it was thought, be much difficulty in framing the conditions for a register. How thoroughly well justified was this view was shown by the result. The Council was formed of four sections of eleven members each, representing respectively University, Secondary, Elementary, and Technical and other teachers, whilst the Chairman was elected from outside in the person of W. A. H. D. Acland, who was in 1890 the author of one of the Bills that failed alluded to above. In fact, the views of over 50 educational associations of various sorts, from the Hebdomadal Council of Oxford University to the Educational Handwork Association, were represented. It is, therefore, a matter of no small surprise and regret that Catholics found themselves entirely without representation. The Conference of Catholic Colleges, though it stands for over eighty colleges and schools, many of which are large institutions having a standing and quite special character of their own, was left outside the Council. Nor was this in any way the fault of the Conference. When, in 1909, the scheme for the Constitution of the Council was under consideration they applied for representation, and again in the following year when the scheme was laid

before the House of Commons. But it was to no purpose. Representation, if not absolutely refused, was not given; and so it has come about that the Council in framing the Regulations, which it has just issued for the formation of a Register, had no one who could look after and inform it of the views or needs of the Catholic Colleges whose authorities will have to wait till the present Council's three years' term of office expires before they can hope for redress. Then, we believe we are not going too far in saying there is every ground for hoping that the omisssion will be repaired.

Having thus sketched the origin and history of the movement for the registration of teachers, it remains for us briefly to consider the conditions for admission to the Register which the representatives of the various departments of the profession have laid down. The principle upon which the Council has proceeded is that all teachers satisfactorily qualified and who apply should be able to get their names included in a recognized roll of the members of the profession. Accordingly, as is stated in the Regulations, the Register will contain "the names and addresses of all registered teachers in alphabetical order in one column, together with the date of their registration, and such further statement of their attainments, training and experience as the Council may from time to time determine that it is desirable to set forth." From this it will be seen that the old rock of offence upon which the first Register suffered shipwreck—the division of the teachers into two categories, elementary and secondary—has been avoided. At the same time the conditions put forward in the abortive Bills have been brought together. Certificates of having passed examinations and so showing academic attainments are not sufficient; the teacher must also show that he has been trained for the work of teaching and has had a period of actual experience. In this respect the Register for teachers demands more than do the Roll for lawyers and the Register for doctors.

These two professions are content with the certificate of examinations; but the teachers will insist on training and experience. At the same time it should be pointed out that there is no compulsion for a teacher to be registered; nor, it may be added, is there any compulsion not to be registered. It will be obvious that it would be unfair to insist on all these qualifications at the outset, for if this were done, many would be debarred from applying for admission by the non-possession of qualifications which had been foreseen to be necessary. The Council has therefore, as a sort of act of grace, offered alternative conditions which are to hold good for the next five years, that is, till the end of 1918. Until then, practically any teacher who is over twenty-five years of age and has had five years' experience in any school or college approved by the Council, may on the payment of the fee of a guinea, be placed upon the Register. To those who can show that they have undergone a satisfactory course of training, the period will be reduced to four years. But after 1918, the conditions will be more stringent. Applicants will be required to produce satisfactory evidence, not only that they have been and are actually engaged in teaching, but of their academic attainments and training. Briefly stated, this evidence includes certificates of University degrees or other approved examinations, of a year's training, and of three years' practical experience as a teacher in universities, secondary or elementary schools; and of these three years two must have been passed in one school or under one governing body, whilst the whole period must have been passed in not more than two schools. This provision is evidently intended as a safeguard against birds of passage or rolling stones, and also against the inclusion of those who may be regarded, professionally, of course, as "bad lots," a point which is still further insisted upon by the condition that candidate must also produce evidence which

shall satisfy the Council that he has during his required period of experience shown fitness for his profession.

If such, briefly stated, are the conditions which will give a place on the Register, what will be their effect on teachers generally? First and foremost, it would seem indubitable that the call for such a Register is the outcome of an awakened professional consciousness amongst the teaching body as a whole and of a growing desire, arising out of that consciousness, for an acknowledged status and unification. And indeed, it was as a response to that feeling that the Council was established and the Register determined upon. We may be sure, then, that the means so carefully elaborated for such a purpose will not be ill-chosen for its object and that everything that can be done to help it towards its fulfilment will be done. There is small content with Parliamentary action; there is, consequently, a growing feeling that sections capable of organization must be organized and work out their salvation by self-help. In this, of course, there is danger of the Council becoming overweening in a good conceit of itself, and attempting too much. As Professor Sadler has pointed out in warning: "It ought not to become a super-trade union. Still less ought it to have any ambition to control the educational system of the country." And we would add to this a hope that it will never, like the executive of the National Union of Teachers, adopt and endeavor to force on a policy which would interfere with the rightful claims of parents for a decisive share in determining the religious character of their children's education.

But any expectations as to the influence of the Register and the consequent position and power of the Council are, of course, dependent upon the way in which registration is taken up by the teachers. The Register must be something more than representative or comprehensive; it should be complete. And that it certainly can not be at present; for it makes no provision for part-time teachers

like those who are engaged in evening schools or the many experienced tutors and governesses whose scholastic qualifications are unquestionable. For it is not the amount of time that a teacher gives to teaching with which the public is concerned; what it wants is some guarantee that they are capable and effective teachers. Then, too, the claims of the numerous teaching nuns ought to be considered and provision made so that they may be able to qualify. There is, therefore, room for amendment in the Regulations if the Register is to be inclusive enough to fulfil the high purpose for which it is being framed. And there is the further question as to the response it will meet with from those to whom it is already open. In the first place, it is clear that the university teachers, owing to the conditions of their work, the methods of their appointment, the type of the teaching they are called upon to give, have little inducement to seek to register themselves. Still, however, there can be no question that, so far as the Regulations are concerned, the path to registration has been made as open and smooth as possible to them; and it would seem clear that if they do not avail themselves of the opportunity so afforded, their continued representation on the Council would be hard to defend, if not altogether indefensible, though their absence from it would be a distinct educational loss. In the second place, it is somewhat difficult to see what the ordinary teachers in elementary schools—those who have no aspirations or hope of rising higher in their profession—can gain by registration, so long as they possess their certificates. Indeed, there have already been letters in their professional papers demurring to paying a guinea for registration when they have got all that they want without it. Thirdly, then, we may say that the chief advantages for registration lie with the teachers in secondary and technical schools and with those in elementary schools who desire to make their way to a higher position in the professional scale.

But granting that registration is taken up generally and with enthusiasm, and that so the position of the Council is proportionally strengthened, there can be no question that the effect will be very great. The standard of attainment will be raised, and the number of trained teachers will be largely increased, for after 1918 the untrained will not be admitted to the Register. It would here be beside the question to discuss the necessity or advantages of this course of training upon which such increasing insistence is being placed. For those who are preparing for elementary school work, the year's training is, of course, an enormous advantage, because it lengthens a course which is all too short, and it is good for teachers of all grades. None can be any the worse for having been trained—taught how to teach: but training will not make a teacher, who, like a poet, is born, not made. And lastly, if we may judge from what happened in the case of the medical profession which started its Register in 1858, it would seem likely that eventually no teacher whose name is not on the Register will stand much chance of employment.

As to how Catholic teachers and Colleges will be affected, it is perhaps too soon to be able to say. There is, of course, no compulsion to be registered but, as we have already pointed out, the influence of the Register will make itself increasingly felt, and people will come to regard a place on it as a hall-mark of attainment and pedagogic efficiency. Our teachers in the elementary schools will have sufficient in their certificates and concerning those who are teaching in our colleges the possession of a university degree will go far. But there is besides that, the course of training to be provided for; and it is just here that our nun teachers may be seriously handicapped, unless provision can be made for them to go through such a course. Some of the religious orders have already established houses in London, Liverpool and Oxford in which their subjects can be prepared for a

university degree and if further adjustments be necessary it will doubtless be found possible to make them on the lines of the religious house at Münster in Germany where nuns from various teaching orders come together for study under the charge of Sisters of a non-teaching order and where a rule and horarium are in force which enable them to attend the lectures of the University. It is probable, too, that the question of training may be simplified by a new system which, we understand, is in contemplation by the Board of Education. In addition to the ordinary training college system now in force, another form of training is in contemplation under which the teachers will form part of the staff of an approved secondary school where the whole of the training will be done under the supervision of the headmaster or mistress.

But here, and also in the matter of the term of experience demanded of applicants for admission to the Register by the Regulations, the question of what schools and colleges will be approved by the Registration Council will come in. And so we have another reason why Catholic teachers should be represented on the Council. Fortunately, as we have already said, there is good hope that, when the term of three years of the present Council is at an end, the omission in regard to Catholic representation will be made good; and meanwhile arrangements have been made by which the members of the Council will be kept informed of the views and circumstances of Catholic teachers and Colleges. This is due to the action of the Conference of Catholic Colleges, a body which owes its origin to the foresight of Cardinal Vaughan, which is representative of most of our greater Colleges and convent schools, and which is sure to be strengthened in the near future.

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London, England.

SURVEY OF THE FIELD

VOCATIONAL TRAINING

The rapid growth of the movement for vocational training in the United States is quite in keeping with our educational history. We are accustomed to act first and do our thinking at our leisure. With a sublime disregard for the philosophy, psychology, and history of education, we undertake educational experiments on a large scale. If these fail; well, there is nothing to prevent us from turning to similar experiments with undiminished confidence.

To the philosopher of education the adjusting of a child's mind to the concrete situation of any vocation before there is a clear realization of fundamental principles must always result in arrest of mental development. That plastic power to meet ever-changing conditions, to rise above details of technique, and blaze new pathways, belongs alone to the mind that has been allowed to develop to its full capacity before being burdened with memory-loads or being rendered rigid by early and premature adjustment to concrete details. For high and worthy achievement, theory must precede practice; pure science must be mastered before its applications to the industries are studied.

To such as are ever in a hurry to discover the shortest road to money-getting power, regardless of the consequences to the individual or to the nation, the voice of reason in the matter will pass unnoticed. The philosopher and the psychologist are regarded by these good people as impractical dreamers. The sooner the boy can be taught the details of his trade the better. They do not see, nor do they seem to care, that the result will be the arrest of the boy's power on a low plane of achievement from which he need never hope to rise.

However little philosophy may weigh with these practical people, they are disposed to listen to facts, and the Russell Sage Foundation has selected this means of dealing with the situation. The results of the investigation which is being conducted in this field by the Department of Education of this Foundation, under the direction of Dr. Ayers, will receive close attention from a very large audience. A preliminary sketch of the results thus far obtained appears in the current issue of *The Elementary School Teacher,* from which we quote the following:

"During the past six months the Division of Education of the Sage Foundation has been conducting a series of studies with the object of securing a fact basis for some parts of our thinking and acting with regard to vocational education and vocational guidance. One of our investigations consisted of a study of certain facts concerning all of the thirteen-year-old boys in the public schools of 78 American cities and the fathers of the boys. The total number of cases amounted to 22,027. We chose the thirteen-year-old boys because those are the ones that were in the last year of compulsory school attendance. Soon large numbers of them will leave school to enter money-making occupations.

"The first fact that we learned about these boys was that they are scattered through all the grades of the school course from the kindergarten to the last year of the high school. More significant still, we found that one-half of them were in the sixth grade or below. Since, in general, the children who drop out of school earliest are those who are seriously retarded and are found in the lower grades at relatively advanced ages, this fact is most important. It indicates that large numbers of these boys may be expected to leave school soon and go to work with an educational preparation so inadequate that they cannot enter the ranks of

THIRTEEN-YEAR-OLD BOYS IN EACH GRADE FROM KINDERGARTEN THROUGH HIGH SCHOOL

industry with profit either to themselves or to the community.

"Another fact brought to light by this part of the investigation was that there is a wide range of conditions in the different cities. In those making the poorest showing scarcely one in ten of these thirteen-year-old boys was in the seventh grade or above, while in the cities at the other end of the list eight boys out of every ten were within sight of completing the common-school course. The lesson of these figures is that in many cities the problem of securing a reasonably complete elementary schooling for all the children is far more pressing than that of instituting specialized industrial training. The data show, too, that, since this has been accomplished by some of the cities, it may be hopefully undertaken by all."

Apart altogether, therefore, from the intrinsic merits or demerits of early vocational training, our actual situation presents us with a tremendous problem of a practical nature which should be solved before our attention and our resources are drafted off in the direction of vocational schools. If the 78 cities canvassed by this investigation furnish a fair sample of the country at large, and it is at least a large number, half the boys in the public schools of the United States are retarded two years or more. It is from these boys that the hobo and criminal classes are largely recruited. Unskilled labor, of course, is recruited from the same source, as are also the pauper and dependent classes. From every point of view, therefore, we have here a problem of great magnitude and of great urgency. It is true that many of the advocates of vocational training aim directly at remedying this condition, but prudence demands that we proceed carefully, lest our cure prove worse than the disease. Just because we have not succeeded in the past in reaching these boys through haphazard methods, close grading, and a completely feminized staff of teachers, is not a sufficient reason for giving up the task as hopeless. The investiga-

tion has already shown that, as a matter of fact, some cities have practically solved the problem, since in their school systems were found less than twenty per cent of boys who had failed at the age of thirteen to reach the seventh grade.

PHONIC METHODS

The wide prevalence of phonic methods is responsible, in large measure, for the failure of so many schools to awaken the intelligence of the children. The children's attendance is directed from the first day in school to external forms, to the play of word-building and the similarities of groups of symbols, while their minds are given no thought-material on which to feed. The children are interested in the games and tawdry fragments of thought which make up the staple of the work in the first two or three grades, and when, in the fourth grade, the attempt is made to develop thought, they do not respond. All the spontaneity and vitality which their minds possessed on entering school have been destroyed by mistaken methods of elementary instruction. The pupils are put back again and again, and leave school at the age of fourteen without having learned anything worth while during their eight years of attendance. The primary text-books in use in our public schools may be taken as fair specimens of the work attempted in the early grades, and it will repay those who are seeking the causes of retardation to turn their attention to this literature.

IDEAL BOOKS FOR CHILDREN

René Bazin, in a paper on books for children read at the International Congress for Home Education in Brussels, 1910, said in substance: I am convinced from long experience that the books which we are to-day placing in the children's hands are far below their intelligence. They are calculated to burden the little minds without either embellishing or developing them. The extreme simplification which characterizes these books discredits the child's mind, suppresses all effort, dispels the un-

known and the mysterious, and at the same time destroys the value of the lesson. Whatever may be thought of this as a method of amusement, it is certainly not a method calculated to educate. To secure development in fresh young minds, it is necessary to present to them, as it were, views of extended landscapes in which they will endeavor to divine the distances. The little stories with a short moral attached, the lessons in hygiene, the social precepts which never sanction or justify any idea higher than beneficence or utility, are devoid of educative force, and are unworthy of the preponderant place given to them in our reading books. I would add that children, precisely because they are destined to become men, have a native facility and find a singular pleasure in reaching up to the loftiest ideas. The profound mystery of sacrifice they seize at the dawn of reason, the notions of God, of Creation, of immortality, of Providence, of merit and demerit, far from proving a hindrance to them, are in evident harmony with their developing powers. The questions which they ask and the reflections, often of the most profound nature, which they make, suffice to prove this to any one who cares to seek proof elsewhere than in their eyes, where it is perfectly clear.

What I have said here, applies to everything heroic in history and in life. Generosity is a virtue of youth. It dies with it unless it is developed and fortified by reason, by good example and by faith. I believe that it was admirably cultivated in the ages before pedagogy was numbered among the sciences and when it was content to be reckoned an art or an instinct. Meditation on the life of Christ and reading the lives of the saints have given to the world extraordinary examples of devotion and almost all the moral force and purity of which it has been a witness. But it should be added that these meditations and these readings were conducted in the bosom of the family and the children, even in the poorest homes,

were put into possession of the sublime ideals of which they are to-day so often deprived.

I do not hesitate to recommend to-day this noble method of virile formation which has lost nothing of its force. I believe it to be irreplaceable, since more perfect models than Christ and His saints cannot be found. To render this method practicable, however, it will be necessary to create a whole series of beautiful books, and the honor and obligation of doing this should be accepted by the best writers as a public duty. Such books, wherein the fundamental virtues would be exalted as the best means of establishing peace among men, would go far towards overcoming the narrowness always associated with the military and political history of nations. They would inculcate by means of a thousand examples and a thousand emotions more than by formal instruction the idea of fraternity. Obviously, they would not be mere reading books, but would be beneficent agencies in the spread of knowledge and love among men. In any case, and in spite of any objections which my remarks may have called forth, my proposition will make it clear that I regard the prevalent puerility in education as most deplorable. To my mind, the first books placed in the children's hands should be of such a character as to bring them within the sphere of the loftiest ideas.

RESOLUTIONS OF INTERNATIONAL CONGRESS FOR HOME EDUCATION

After the section of the Congress had discussed René Bazin's paper, the following resolutions were adopted unanimously:

1. Puerility in education gives most deplorable results: the first books placed in the children's hands should bring them into the sphere of the most elevated ideas.

2. The best writers should accept the honor and the task of producing good books for children.

After the discussion of another valuable paper on the

same subject by M. Wesseling, the section of the Congress adopted these additional resolutions:

1. A knowledge of the child-mind is necessary to one who would write for children.

2. The text, the printing, and the illustrations of books for children should be above criticism.

It has been pointed out again and again by some of the ablest educators in the country that if the child is to be interested permanently along educational lines, the thought-material furnished him in the primary grades must be continuous and of such a character as to lead the way directly to fields of thought and action which will be capable of holding the mature pupils' permanent interest. Again, it has been pointed out that the arrangement of the curriculum is at fault. The work of the seventh and eighth grades frequently lacks freshness and inspiration: it consists largely in a review, with certain additions of fact, of matter previously dealt with.

NEW PLAN OF GRADING

Frank F. Bunker contributes to the March issue of the EDUCATIONAL REVIEW, under the title The Better Articulation of the Parts of the Public School System, an interesting account of an experiment in the modification of the work of the grades which is being conducted in Berkeley, California. The new plan went into effect in January, 1910, and is, consequently, scarcely long enough in force to exhibit final results, but sufficient results have been attained to demand the earnest study of all students of the problem of holding the interest of children in the subject-matter of the curriculum.

"This plan proposed that the twelve school grades or years be broken into three groups; the first group, elementary, to comprise the first six years of school life; the second, the lower high school, to comprise the seventh, eighth and ninth years; and the third group, the upper high school, to embrace all the pupils of the tenth, eleventh and twelfth years. In its ideal form, the plan re-

quired separate buildings for the elementary division, a separate building for the lower high school grades at the center of each group of elementary schools, and an upper high school at the geographical center of the entire city."

Many advantages are claimed for this plan. It provides, in the first place, for the assembling in one building of five or six times the number of seventh and eighth grade children usually found in a single ward school. This, in turn, will make possible such an arrangement of subject-matter as to provide reasonable differentiation to meet the needs of a widely divergent group of pupils. Then, too, "such an arrangement makes possible a greater flexibility in our methods of promotion, for it enables a school to evaluate the work of the pupil, and hence his progress in terms of the school course, by subjects and points rather than by the traditional class system of promotion. The lock-step in education has been justly condemned as being mechanical and positively harmful to the individual pupil who varies somewhat from the theoretical average which the teacher establishes. In recent years various methods of promotion have been attempted in the interests of such individuals. . . . Each of these contains excellent features, but none fully reaches the difficulty. Progress by subjects, however, goes further and gives every individual a chance to move forward as rapidly as his abilities and his will determine. Under such a method some pupils may choose to take three subjects, some four, others five, thereby individually determining the length of the period necessary to complete the work of a given cycle."

This feature of the new plan has, indeed, much to commend it. It offers the possibility, at least, of banishing from the upper grammar grades the procrustean bed which has so long disgraced our school system. In the Education of our Girls which we published in serial form in 1905, will be found a plea for a modification of the grades in this direction. It is scarcely neces-

sary to add that the plan will meet with discouraging defeat if electivism is not used with prudence. The selection of the subjects and the determination of their number should rest with the teacher, not with the child, although the child and his parents may very properly be consulted in the matter.

Another interesting and promising feature of the new plan is thus set forth: "A segmentation of the parts of the public school system in the manner herein indicated fully justifies the paying of high-school salaries to all teachers in this second division who have certificates of high-school grade. Where this is done it becomes possible to command the services of young men who are college graduates and who are willing to enter these grades as teachers and to remain therein for a time. Already, one-fourth of the total number of teachers in our lower high schools are young men of splendid character and ability. As vacancies arise in the teaching force of these grades, the percentage of male teachers will be increased until the sexes are about evenly balanced. The customary arrangement, wherein the seventh and eighth grades are grouped with the elementary division and wherein the elementary school salary and schedule only applies, offers no inducement to such men. In consequence, in most communities throughout the United States, the sorry spectacle can be seen of generations of boys and girls passing through the first eight years of school life without at any time ever having come under the influence of a male teacher. Indeed it frequently happens that a child is never under the instruction of a man until he reaches the high school, and as half of the school population of the land never enters the high school it is clear that the criticism that our school system is tending towards a feminization of the children is a just one."

The effect of this plan on the work in the upper high

school is obvious. "The incoming students will have developed a much more serious attitude towards their work, will have orientated themselves better so far as their subjects are concerned, and that the break will not be so great or so discouraging as with the plan under which we have traditionally worked."

EFFECTS OF THE PLAN

The most significant change brought about by this new plan of school organization is the opportunity which it offers for radically changing the nature and content of the courses of study offered. "In the commendable effort to fashion a school organization so that the path from the kindergarten to the university may be made easy and straight, the assumption has prevailed that every child, passing along this way, most needs that content and training which will best prepare for each succeeding grade and ultimately, in turn, for the university. In their absorption in the task of keeping such a pathway accessible to all alike, educators have failed to hit upon the obvious fact that specific preparation for successive grades and divisions is not essential to an open track. Our traditional attitude is that of one seeking to learn what the high school, and in turn the university, demand of their entrants; whereas, were the university and the high school to say, as they in reason should, 'we will take pupils of requisite school experience where we find them in point of learning,' the educational way would still be unobstructed and yet all would be getting that content and training which would best prepare for living. In the face of the facts that the masses go no further than the first five or six grades; that eighty out of every one hundred leave during the next three or four grades; and that less than three per cent ever reach the university, a course of instruction which seeks to prepare for successive institutions on up the grade-line is absurd. Instead, the matter should be put in some such way as this: assuming that every boy and girl leaves school at the end of the first

six years, what shall the schools give? Again, assuming that everybody leaves school at the end of the ninth year, what shall the schools give? And similarly with the third cycle of work terminating with the fourth year of the high school, assuming that all leave school and no one is to enter the university, what should they get at the hands of the school from this third level? The answers to these questions will comprise that content and training which will be best for those who are leaving our schools and likewise, I am bold enough to assert, best for those who pass on from grade to grade, finally reaching the highest institution in our system. Furthermore, a content selected on such a basis, it may be readily believed, will tend more strongly to hold our population in school than one based upon the idea that the chief purpose of our schools is a preparatory one. The effect of this shift in the conception and function of our schools will be momentous."

ELEMENTARY SCHOOLS NOT PREPARATORY

As has been already said, the experiment in Berkeley has not yet been carried far enough to determine with any degree of accuracy the results, nevertheless, the indications that the new plan is tending to diminish the great falling off in attendance are worth considering. "Out of a total of 453 pupils who were enrolled in the ninth grade last year, 1910-11, and who should normally be found this year in the tenth grade, 118 are missing. Out of the 118 pupils who did not appear this year in the tenth grade, 20 are repeating their work in whole or in part and hence are still in the system; 22 have moved to other cities and are known to have entered the schools therein; 17 are working; 3 are out on account of illness; 17 went to business schools, convents, and private schools; and 39 have disappeared without leaving any clue as to their reasons or intentions. Two of these groups, that repeating work and that which has entered other public schools, aggregating 42 pupils, cannot be considered as a proper charge

against the local system. For the remaining 76, representing an actual loss of 16.7 per cent of the total number enrolled, the system must assume responsibility. Unfortunately, we lack the data to show what the school mortality was in the ninth grade in Berkeley in the previous years. While, doubtless, it was less than averages show, yet, it certainly did not differ in any such degree as that which obtains under the organized plan now in force. The response, therefore, in lessening the mortality between the ninth and tenth grades through arranging our school work in three cycles, has been so immediate and decisive as to admit of no doubt respecting the tendency." It is also to be regretted that we have not at hand as we write these lines the results of this interesting experiment during the last couple of years. Work along such lines as these should be thoroughly tried out before we abandon the attempt to give our children the broad foundations of an education that will enable them in later years to rise to the full measure of their abilities and of effective citizenship.

The plea for industrial training overlooks many important considerations which should be borne in mind. Dr. Ayers, in the article from which we have previously quoted, brings out some of these.

ONLY ONE FATHER IN SIX NOW LIVES WHERE HE WAS BORN

"This inquiry showed that only one father in six is now living in the city of his birth and that among the boys only a few more than one-half are now living where they were born. These facts are significant because it is often urged that the schools should develop courses of industrial education that will directly prepare the children to enter the local industries. But if present conditions maintain in the future, the great majority of adults are not going to work in the same communities in which they receive their schooling." These figures, it should be re-

membered, are based on statistics from 78 American cities embracing 22,027 pupils.

INDUSTRIES IN WHICH THE FATHERS WORK

"Another portion of the investigation showed for each of the fathers the nature of the trade or business in which he was engaged and also what kind of work he was doing in that trade or business. The occupations of these fathers were studied in the hope that they might furnish an index to the sorts of life work that the young people now in city schools may be expected to go into. A double classification of the data was made first by industries and second by occupations within the industries. The industrial classification was the one adopted by the United States Census Bureau and includes the following five main divisions:

I. Industries of extraction—Agriculture, Forestry, Mining, etc.
II. Industries of transformation—Building trades, Manufacturing, etc.
III. Industries of transportation and communication—Railroads, Telegraph, etc.
IV. Industries of trade—Wholesale and Retail trade, Real Estate, etc.
V. Service—Government, Professional, Domestic, Personal, etc.

The returns showed that the fathers were distributed in these industrial divisions as follows:

Extraction	4%
Transformation	52
Transportation	13
Trade	19
Service	12

The returns are significant when it is remembered that the usual argument for vocational schools supposes that the great majority of the young people in our city schools will find their life's work in the industries of transforma-

tion, whereas this table shows that only about half of them will turn in that direction.

A further classification showed the fathers of these boys to be distributed as follows:

Unskilled laborers	4%
Semi-skilled laborers and machine operatives	22
Artisans and industrial foremen	40
Clerks and salesmen	9
Managers, superintendents and proprietors	21
Professional and financial	4

"Three significant facts are brought to light by the figures in this table. The first is that more of these men are in professional work than there are engaged in unskilled labor. The second is that the group of managers, superintendents and proprietors is practically as large as that made up of semi-skilled laborers. The third is that the mental workers constitute more than one-third of all the workers."

Investigations such as this should be sufficient to make us proceed cautiously in the matter of introducing vocational training in place of an education. To-day more than ever before we need an education that will lay broad and sure foundations for future intellectual development. We need an education in theory and principle which will send our young men and young women forth from the schools with plasticity and power to meet any and every concrete situation that may arise in our rapidly changing social and industrial environment. Premature industrial training can only result in arrest of development, in rigidity of mental structure, and in a lowering of the industrial efficiency of the nation. We should by all means have vocational schools, but these should be for youths and not for children; they should presuppose an adequate cultural development and demand it of the schools that are rightly charged with the physical, moral and intellectual formation of our young people.

THOMAS EDWARD SHIELDS.

EDUCATIONAL NOTES

MOVING PICTURES

To understand why the motion picture has such remarkable excellence as an agent in instruction, we must realize that education in home and school is more or less artificial, and to be highly productive and permanent, must rightly be engrafted on nature's capital—the child's hereditary endowments. We must utilize, instead of suppress, native capacities, instinctive tendencies, inherited nervous organizations. To rear aright the ideal character structure, we must divert inherent tendencies aright by appealing to instinctive interests and the hereditary forms of attention. In doing this it is important to bring into use the stimuli which play a dynamic role in mental development, such as living, rather than dead things, colored, rather than colorless stimuli, contrasting impressions, varied, novel, recreative and constructive elements of child nature. Play, arising from instinctive interests, to be supplanted later by work interests, demands a certain amount and kind of habits which for centuries were, and still are, necessary for self-protection.

One compelling factor of the moving picture in educational work is that its effect is based on the dynamics of spontaneous attention, and upon laws which govern our natural tendency to give heed to the things of the sense world coming to our mental vision through external stimuli. Our instinctive tendency is to attend to *moving* things. The stereopticon illustrates static things; the moving picture delineates processes *at work,* appealing at once to contrast, change, variety and curiosity and the sense of play. Its *realness* exceeds in variety and accuracy the range of even the laboratory or of travel itself. The latter remark may be doubted. However, a case in point illustrates. The past winter I gave several films of Yellowstone Park, one being of "Old Faithful" geyser. A few months before, I had personally witnessed the eruption of that strange phenomenon. The photo-picture had been taken under the best possible favorable conditions. The day I was near when it erupted, the wind

was strong, the air was filled with haze and the motion picture film presented a better view of the geyser than I had been permitted to enjoy on the spot.

Am. Sch. Bd. Journal. CHARLES A. KENT.

BLENDING LANGUAGE WITH LITERATURE

We have had too much blind author-worship—too much sentimental bowing down to great writers as beings divinely appointed. Why not be frank in this point? No one admires power over language more than I; yet it has seemed to me we should cease filling the child's mind with the idea that these men were superhuman. They worked with the same general materials as we. They had to overcome the same kind of difficulties. They succeeded because they worked. And they haven't any monopoly on the power to phrase thoughts or paint word pictures. Because you and I do not reach the heights they climbed to is no argument that these heights cannot be reached or even passed by some child we teach. Make children believe in themselves—not by silly praise, but by stimulating criticism. Train them to feel that their thoughts may be just as much worth the telling as Shakespeare's or Emerson's or any one's else. Let them catch, as Whittier did from Burns, or Franklin from Addison, the secret touches of the master hand; but let them speak their own souls, not slavishly imitate. Whittier sang the glories of New England, not Scotland; Franklin told of his own life; spoke to his native countrymen, even if he did learn how from Addison's delightful works.

Another way in which literature may be made to stimulate the language lesson, is in the vocabulary work. And certainly we Americans need stirring on this point. Our daily speech is poverty-stricken; we are too sluggishly content with any expression to convey our thoughts. What is needed most in our schools to-day is not more grammar, nor spelling, nor punctuation: we need more pride in our daily speech. Seek that pride first and all other things shall be added. This pride can best be stimulated; the importance of using the fitting phrase, the enriching of our vocabularies, all can be best brought about by a skilful blending of language with literature.

Nebraska Teacher. PROF. HOWARD R. DRIGGS.

TESTS OF INTELLIGENCE

School training should develop the ability to think independently and to work with some degree of skill. Everything else is relative to intelligence, and because of this it becomes the chief business of the school to develop a high degree of intelligence. Tests of intelligence are necessary to ascertain the full extent and true nature of mental retardation or of acceleration. At present such tests are almost unknown. The individual child receives very little consideration. He is only a unit of a number, and his weakness and his real strength are left undeveloped, and only his average ability receives attention.

THE TEACHING OF ARITHMETIC

The purpose of arithmetic teaching is two-fold: (1) for its utility, (2) for its culture. By the utility of arithmetic shall be meant its direct "bread and butter" value. By the cultural side of arithmetic shall be meant its training in logical thinking, both inductive and deductive; in the formulating of general principles from observed special cases, and deducing from general principles what must be true in special cases.

That arithmetic has a utilitarian value almost no one denies. We all need it in computing our incomes and our expenditures and in our attempt to keep the balance on the right side. There are those who would bar out some subjects which at present are included in our curricula on the ground of their uselessness, but this charge is almost never offered against arithmetic. Indeed it seems to me that the tendency is to err in the opposite direction—to over-estimate the utilitarian value of a good understanding of the fundamental operations of arithmetic, the ability to perform these operations with speed and accuracy, and to apply them to the common problems of everyday life. But I believe that this much could be gained in one-third the time we give to the study of arithmetic. . . .

Reasonable speed in computing, both mentally and on paper, is desirable; but there is no particular merit in developing a lightning calculator. They are out of date in these days of computing machines. . . .

To my mind, a few concrete examples within the range of the pupil's own observation are worth more than many book prob-

lems. Take, for instance, the subject of mensuration. I would consider quite proficient that student who had determined the cost of painting the floor of his school-room, the cost of the plastering, of the blackboard, and of the window curtains.

Let us next consider briefly what I have called the *cultural* side of arithmetic—its training in logical thinking. Of course, the pupil is entirely unconscious of this side of his training. Pure logic as a science is too abstract for him to appreciate or assimilate, and yet it seems desirable that he begin as early as possible to form the habit of *thinking logically.* Arithmetic forms almost the only subject below the high school by means of which this need can be satisfied. Herein lies the great opportunity of the arithmetic teacher. Unfortunately the teaching of cultural arithmetic is by no means easy, and I am sure that nearly all the failures in teaching occur here. Anyone who knows a little bit of arithmetic himself can teach utilitarian arithmetic, but not so with the cultural.

In speaking of the utilitarian side I mentioned a number of subjects which might be considered an essential part of the curriculum. In speaking of the cultural side I need mention no particular subjects to make clear my point. The important thing here is not what is taught but how it is taught. The thing to be gained by the pupil is not primarily knowledge of facts, but power. It is not then the function of the teacher to instill facts, but to draw out facts from the mind of the pupil. Any piece of knowledge which the pupil can acquire for himself, by either induction or deduction, is much more his own than one which the teacher may give him. And in addition to the knowledge he has the added power which comes from the development of logical processes.

Certainly, no one should attempt to teach arithmetic without the insight which the algebra gives to the four fundamental operations. No one should guide a child in the unraveling of involved arithmetical problems who does not appreciate the advantages of substituting a simple letter for the unknown quantity. One of the greatest advances in recent years in the presentation of arithmetic has been the introduction of simple algebraic equations. To make the most out of this, however, the teacher should know something of the wealth of the algebra which is behind it.

Sierra Ed. News, March, 1914. LLOYD L. DINES.

THE ABSTRACT VS. THE CONCRETE

We have made much of the general character of the elementary school. The elementary school should be general only in the sense that it should be broad and not special. It should not be general in the sense that it be abstract. The elementary school curriculum, paradoxically, is loaded with the concrete and yet is abstract. Abstraction is essential, of course, but it must be abstraction in which the pupils have taken a part. The abstraction of the elementary school is a forced abstraction—an adult abstraction.

Let us try to apply our test to some of the elementary school branches. It is forcing the pupil into abstraction to require him to go out first in one direction, then in another, and again in another in search of separate problems involving the same mathematical principles, on the one hand, but a heterogeneous variation of applications on the other. As a matter of fact, the so-called applied problems in grammar grade arithmetic are not introduced for the sake of thinking life in terms of mathematics, but for the sake of illustrating and developing mathematical principles. It is after all a question of arithmetic for the sake of more mathematics. I know, of course, that many mathematicians who write arithmetics would not agree with me that this is the case, but that may be because they are mathematicians rather than educators. Let us see what would happen if we were really to use the mathematics of arithmetic as instruments in solving life problems. . . .

If arithmetic is to retain its old time emphasis, and I am inclined to believe that it should, it must be a more powerful and accurate instrument for the pupil to use in controlling his world. No teacher who is able to grasp the idea of making the mathematics of arithmetic primarily an instrument in solving the child's home and community problems can fail to succeed in the course I have suggested. There would be no lack of problems. The only question would be what community problems to choose from among the many. . . .

The overcrowding of the elementary school curriculum is not due so much to the number of branches taught as it is to the prescribed packing of many things into each branch. This packing follows the vague and very uncertain criterion of

"What a child ought to know in general." And as a consequence each branch expands by a process of addition. Now we must eliminate much that has been added in this way by applying the functional test. What you and I remember of the mathematical side of arithmetic are those portions we have used. What we remember and what the children remember should have far more significance in instruction than it has had hitherto. We remember what we have assimilated, not what we have merely memorized, and we assimilate what proves to be instrumental in our individual and social adjustments.

Time forbids the discussion at length of other branches of the elementary school. Each branch is a separate problem in itself. Its present prescriptive massiveness may be much reduced and its value greatly increased by applying the instrumental test. In such subjects as history and English much can be done in eliminating the rubbish handed down in textbooks, and yet save those portions of history that are eloquent with heroism and ideals, and those portions of literature that are beautiful and inspiring. If this were done history and literature would become far better instruments in meeting individual and social needs of the child. We must persistently seek what is at the same time best for the child to-day and best for him to-morrow.

But the readjustment of the course of study along the lines I have indicated will only partially solve the problem. Merely furnishing the appropriate pabulum for the child's individual and social development will not suffice. Our methods of instruction must throw the child into the adjustment situation. If our present-day psychology can mean anything for instruction, it must mean that the child should be placed in the adjustment or problem situation. At present he is stimulated in many ways but his responses are relatively too meagre and unsustained to cause him to make fundamental adjustments. The only really important contribution of Montessori consists in her ability to secure sufficiently sustained and progressive self-activity on the part of the child to result in problem solving.

HERBERT G. LULL,

The Am. Schoolmaster,
March, 1914.

DISCUSSION

A NATIONAL ASSOCIATION OF CATHOLIC COLLEGIATE ALUMNAE.

Why not a National Association of Catholic Collegiate Alumnae?

Among the agencies counted upon for furthering the cause of Catholic education is there not room for organized work such as can be done most effectively by women of college training?

The Catholic college for women is in our midst to stay. Within the last ten years the movement for the higher education of Catholic women has grown rapidly, demonstrating the interest of the Catholic public in

Colleges of the Faith for Women.

The decade has seen the advancement in standards in Catholic institutions of learning, and a marked improvement in methods of study and courses within the curricula. Nor is the interest in the movement merely sectional or local. East, west, middle west and south are enthusiastically supporting Catholic institutions where women receive the equivalent of courses offered in non-Catholic colleges and vocational training schools.

No longer may Catholics beguile themselves into believing that there is something supererogatory about the college of the Faith for women. The economic demand for highly trained efficient women is far greater than the supply. The openings for women in professional and commercial lines are widening at a rapid rate. The practical question arises—Are our Catholic women to have place in the new environment? It is eminently fit and even necessary that we find Catholic women in the ranks and among the leaders. To achieve such participation, their training must be sought at non-Catholic institutions, if Catholic interest, enterprise and foresight provide not for their training in Catholic schools.

That our Catholic women enter commerce and the professions is inevitable; that they receive the specific training for

their varied callings in the atmosphere of Catholic schools where the philosophical, scientific and literary courses are safe in foundation and superstructure, is imperative—imperative, if the best results for the educated Catholic woman are to be derived from her opportunities.

An Association of Catholic Collegiate Alumnae could effect an immense good.

I. The members might be pledged to exert themselves individually to divert Catholic women from non-Catholic institutions toward Catholic institutions where equivalent courses of the same order of merit may be elected.

II. The members collectively could devise means whereby weaknesses in curricula or inadequacy of standards might be remedied.

III. The organization could take up the problem of placing Catholic women in positions where their influence and training would count for most.

IV. As its funds increased, the organization could establish graduate scholarships and fellowships at various institutions. These foundations would prove an incentive for graduate study and for the attainment of the higher degrees of Master and Doctor.

V. Unnumbered Catholic women of rare ability but limited means may enter upon a college course influenced by the fact that such an organization exists for their encouragement and ultimate help.

VI. The Catholic colleges for women will be substantially aided by the prestige such an organization is bound to achieve. It will constitute a bulwark for their protecion and a stimulus for their growth in numbers and influence. It will take up the problems of Catholic women where the college is constrained to drop these problems and perfect their solution. It will supplement in a practical way the great work the colleges are doing. It can adjust and minimize the difficulties of transition from the period of tutelage until every Catholic alumna has been given a fair chance to do her part in the work of her community. Finally, it will constitute a powerful force for solidarity in the great cause of Catholic education.

MARY A. MOLLOY, A.M., Ph.D.

HOW CAN LESSON ASSIGNMENTS BE MADE TO STIMULATE THINKING?

The whole purpose and object of education is the development, the formation of character. Character is the outcome of cultivation of the will-power. Men of strong character are men of strong, virile will; men of weak character have little or no will-power. Among the Latins a powerful-bodied man was designated by the word "robur," physical strength; but the man of strong will was called "vir," a man—a hero, because his will conquered his passions. Now, the chief element in cultivating this will-power in the young is to teach them, train them to think for themselves, and to *think correctly.* Hence, a teacher should use every legitimate means to lead his pupils to pry into, search up, examine, compare and draw his own conclusions; and then apply these conclusions to his own conduct. One of the most effective ways to accomplish this purpose is in the judicious assignment of the daily lessons. These lessons should be graded according to the age and mental capacity of the pupil; they should not be too lengthy, nor given in a listless, hasty manner. A prudent teacher maps out ahead of time all the lessons he intends to give during a term, a semester, a month, a week, a day. By so doing, he is able to think over the amount of matter to be assigned to each lesson, and foresee the difficulties the student may meet with in preparing it. He can then devise hints, helps, artifices to enable the pupil to study intelligently and with interest, and thus gradually lead on the pupil to investigate for himself and draw his own conclusions. But in setting forth these helps, the teacher should not be *too helpful;* that is, should not do most of the work himself. The teacher who helps his pupils too much, only makes them indolent, sluggish, slovenly. Excite the pupil's imagination, awaken his curiosity, watch his efforts, throw out a suggestion as to a better method of doing the work—encourage him—lend him a helping-hand only in very difficult cases—then commend his efforts, even should he fail. Urge him to keep up courage and to try again, and again. Thus will you lead him to persevere in study and train him to rely largely upon himself, to think out his own devices and apply them successfully. Don't scold, or fume, or fuss; en-

courage. Map out the work judiciously, and the student will begin to take pleasure in his studies and acquire serious, methodical habits that he will carry with him all through life. He will thus discipline his mind and will and body, developing the threefold powers of intelligence, moral culture,—physical strength—a "mens sana in corpore sano," a healthy mind in a healthy body.

In leading on the child to do his own thinking, a hundred and one devices may be used—pictures, toys, birds, pet animals, domestic animals, trees, flowers, rivers, hills, almost every object in nature. The natural curiosity of the child can be awakened by the sight of these—then lead him on to enquire as to the why and the wherefore and the usefulness, the value, the importance of these things. But instead of answering fully all his questions, answer only a few, withholding the others so as to further stimulate his curiosity; point out to him where and how he can find fuller information, and furnish him, if possible, with the means to acquire it, or at least show him where those means can be had. Then require of him an account of his investigations—reward him, if successful; or if not, stimulate him to further efforts.

A teacher who thus maps out the work of each year in each grade will be delighted with the beneficent results accruing therefrom and with the intense interest taken in the studies by his pupils, the rapid progress they will make, and the happy relations they will establish between master and student. Teaching will thus become a delight, not a drudgery; school life more pleasant; and the State will be furnished with intelligent, law-abiding, patriotic citizens.

In the course of a few years, the teacher will have in his possession a complete outline of studies covering an entire school, or college, which he can be proud of, and which he can elaborate or modify as conditions require. Moreover, he will be educating himself more and more every day, and will have the happy testimony of his own conscience as to an important duty conscientiously performed, to which will be added the respect and affection, all through life, of those once taught by him.

BROTHER FABRICIAN-JESU.

Rock Hill College, Md.

BIRD PICTURES FREE TO TEACHERS

The sum of $15,000 has been contributed to the National Association of Audubon Societies for the purpose of helping teachers to give simple instruction in bird study to their pupils during the year 1914. The Audubon plan for helping teachers in this connection is as follows:

Any teacher or other person who will interest not less than ten children in contributing a fee of ten cents each to become Junior Members and will send this to the office of the National Association, will receive for each child ten of the best colored pictures of wild birds which have ever been published in this country. With each one of these ten pictures goes an outline drawing intended to be used by the child for filling in the proper colors with crayons. Each picture is also accompanied with a four-page leaflet discussing the habits and general activities of the bird treated. Every child also receives an Audubon button. The cost of publishing and mailing this material is a little more than twice as much as the child's fee.

The teacher who forms such a class receives without cost to herself one full year's subscription to the beautiful illustrated magazine "Bird-Lore." This is the leading publication in the world on bird study. To the teacher also there is sent other free literature containing many hints on methods of putting up bird boxes, feeding birds in winter and descriptions of methods for attracting birds about the home or school house.

The ten subjects supplied to children this year are as follows: Nighthawk, Mourning Dove, Meadowlark, Flicker, Sparrow Hawk, Screech Owl, Purple Martin, Cuckoo, Hummingbird and Robin.

Endorsing this work, Dr. P. P. Claxton, United States Commissioner of Education, says: "I consider the work of the Junior Audubon Classes very important for both educational and economic results, and I congratulate you upon the opportunity of extending it. The bird clause in the Mosaic Law ends with the words 'That it may be well with thee, and that thou mayest prolong thy days.' The principle still holds. I hope that through your efforts the American People may soon be better informed in regard to our wild birds and their value."

In 1913 school children to the number of 53,157 availed them-

selves of this opportunity. Hundreds of enthusiastic letters have been received from teachers.

As long as the Association's special fund for this work holds out this offer is open to any teacher in the United States or Canada. Any teacher reading this notice may immediately form a class, send in the dues and receive the material, or further information will be gladly furnished upon request.

T. GILBERT PEARSON, *Secretary*,
1974 Broadway, New York City.

CURRENT EVENTS

CATHOLIC UNIVERSITY OF AMERICA

The Spiritual Retreat of the ecclesiastical students of Divinity Hall began on Ash Wednesday and continued until Sunday, February 29. It was conducted by the Most Reverend James J. Keane, D.D., Archbishop of Dubuque, Iowa. The retreat for the lay students of the University which took place at the same time was preached by the Reverend Godfrey Hunt, O.F.M., of the College of the Holy Land, Catholic University.

The Feast of Saint Thomas, patron of the faculty of Philosophy, was observed on March 7th. The Very Reverend Doctor John Spensley celebrated Solemn Mass in the Chapel of Gibbons Hall at which all the members of the teaching staff attended in academic costume. In the afternoon Reverend Doctor James J. Fox delivered a lecture on "Saint Thomas and Social Justice" before a large audience in McMahon Hall.

On Sunday, March 14, the Leo XII Lyceum held an open meeting in their assembly room, Albert Hall. A large gathering of the Lyceum members and guests listened to an interesting address on "The Workings of Congress" by the Honorable Augustine Lonergan, U. S. Representative from Connecticut.

The Reverend Doctor William J. Kerby has been made a member of a Committee appointed by the National Civic Federation to study the efficiency of organized social service in relation to progress. The Committee is to investigate and report also on the mutual relations of volunteer and public charities. This work is part of a national survey inaugurated by the National Civil Federation which has appointed twenty-five committees to undertake the study of as many phases of American industrial and social progress during the last generation.

THE NATIONAL CHILD LABOR COMMITTEE

The Tenth Annual Meeting of the National Child Labor Committee was held at New Orleans, from March 15 until March 18. A large number of earnest workers in behalf of laboring children, men and women of national reputation, gathered to

participate in the proceedings. The conference opened with prayer by His Eminence Cardinal Gibbons. The general topic of the conference was "Child Labor and Law Enforcement." Some of the notable papers and addresses were the following:

"Child Labor Reform in Louisiana" by Major W. L. Hughes of New Orleans; "European and American Methods of Training for Factory Inspectors" by Herschel H. Jones of New York; "Neglected Childhood and Mental Defectives" by Alexander Johnson, Training School, Vineland, N. J.; "The Relation of the Federal Government to the States in the Regulation of Child Labor" by Senator Robert L. Owen of Oklahoma; "The Abolition of Child Labor a National Duty" by Dr. Felix Adler, Chairman of the National Child Labor Committee of New York; "The Necessity of Controlling Social Evils by Federal Law" by Homer Folks, Secretary of State Charities Aid Association, New York; "Protection for American Children" by Mrs. Florence Kelley, Secretary of the National Consumer's League, New York.

"Cooperation between Juvenile Courts and Labor Inspectors" by Judge George Addams, Juvenile Court, Cleveland, Ohio; "Child Labor in Street Trades" open for general discussion. "The High Cost of Child Labor" by Lewis W. Hine, Staff Photographer of the National Child Labor Committee, New York; "A Business View of Child Labor" by Adolph Lewisohn, Trustee of the National Child Labor Committee, New York; "Child Labor and the Standard of Living" by the Honorable John Keegan of Indianapolis, Indiana; "What is a Child Worth?" by Josephine J. Eschenbrenner, Membership Secretary of the National Child Labor Committee, New York; "The Night Messenger Service—A Man's Work" by The Most Reverend James H. Blenk, Archbishop of New Orleans.

In the meeting devoted to the topic "The Child and the Home," a paper was read on "Child Labor and Family Dependence" by Doctor Hastings H. Hart of the Russell Sage Foundation. Professor Jessie P. Rich of the Home Economics Department, University of Texas, contributed a paper on "Ideal Child Labor in the Home." W. H. Swift led the discussion on "Why it is hard to get Child Labor Laws in the South."

A session was devoted to the topic, "Work and School." The following papers were discussed: "Agricultural Labor and

School Attendance" by Harry M. Bremer; "When should Wage Earning begin?" by William E. Carson of Riverton, Virginia, President of the International Lime Manufacturers; "Kentucky's Effort to Improve Conditions of Work and School" by Mrs. R. P. Halleck of Louisville, Kentucky; "Cooperation of the Schools in Reducing Child Labor" by Professor Frank N. Leavitt, President of the National Vocational Guidance Association, University of Chicago.

THE CATHOLIC INDIAN SCHOOLS

The Indian Appropriation Bill which has passed the House of Representatives contained a clause in its original draft which promised to open again the difficult question of Government support for the Catholic Indian Schools. As the bill was drafted by the sub-Committee, provision was made for the appropriation of $1,440,000 "for support of Indian day and industrial schools not otherwise provided for and for other educational purposes in connection therewith," "provided, that no part of this appropriation or any other appropriation provided for herein or hereafter, except appropriations made pursuant to treaties, shall be paid any employe in any position in the Indian school service who does not hold a certificate showing that such employe has passed the necessary examination required by the Civil Service Commission for such position."

When the bill was finally reported a modifying clause was inserted, at the instance of the Indian Office, which makes the provision read to the effect that the appropriation in question cannot be used to pay any employe in any position in the Indian School Service who does not hold a certificate showing that such employe has passed the necessary examination required by the Civil Service Commission, "except such employes as are exempt under Civil Service rules." It was at first thought that this clause would protect the Sisters in their Civil Service status, but opinions were later expressed on the subject by Congressmen which indicated that the effect of the clause would be to debar the Sisters and all those who had not entered the service under the ordinary Civil Service rules. When the bill was under consideration in the House, an effort was made

to have the objectionable clause stricken out. Mr. John Hall Stevens, of Texas, Chairman of the Indian Committee of the House, spoke in favor of retaining it. He did not give convincing information as to what persons in the Indian Service would be affected by the new legislation. The effort to strike out the questionable clause was lost by a majority of 19 votes. The Bureau of Catholic Indian Missions has placed the question with its legal advisor, the Honorable Charles J. Bonaparte, former attorney-general, whose opinion is eagerly awaited, in view of the consideration of the bill by the Senate.

NEW LAWS FOR CHILDREN

Attorney-General McReynolds appointed on March 12 a committee of five distinguished citizens to investigate and report to him on the revision and codification of the laws affecting children in the District of Columbia. The personnel of the committee is as follows: Mr. Bernard Flexner, Chairman, of Louisville, Ky., a lawyer and authority on juvenile court laws; Rev. Dr. Wm. J. Kerby, Professor of Sociology at the Catholic University; Miss Julia C. Lathrop, Chief of the Children's Bureau, of the Department of Labor; Mr. Walter C. Clephane, attorney, and Mr. Wm. H. Baldwin, of Washington, D. C., both of whom have been interested in juvenile court work.

CATHOLIC EDUCATIONAL ASSOCIATION

The eleventh annual meeting of the Catholic Educational Association of the United States will be held under the patronage of the Rt. Rev. James A. McFaul, D.D., Bishop of Trenton, at Atlantic City, N. J., from June 29 to July 2, 1914. Through the kindness of the Augustinian Fathers, St. Nicholas Church has been obtained for the religious services, and the large and commodious halls of the new school building adjoining will be used for the business of the meeting. The preliminary program of the meeting will be published in May.

PROTEST OF CATHOLIC SCHOOLS

The Catholic parish schools of Pittsburgh have entered a protest against the proposition of the City Council to assess water taxes against them and other charitable institutions in

that city. A point in the protest worthy of note is the following: "The proposed ordinance is lacking in equity in this, that the parish schools save the municipality the cost of the purchase of grounds and of the erection of buildings sufficient to accommodate the 24,000 children in parish schools. The money necessary to purchase the ground and to erect the buildings would amount to over $3,600,000. Estimating the expense to the city of educating the child in a public school at $45, the education of the 24,000 children at present in the parish schools would cost the city $1,080,000 each year. The parish schools, therefore, which save the municipality the first cost of $3,600,000 and an annual expenditure of $1,080,000, are not only not receiving any consideration in equity from the municipality for this service, but are to be burdened by your enactment with special taxation. This is against the primal notion of equity in all human affairs, as well as in the law."

DIOCESAN SUPERINTENDENT OF SUNDAY SCHOOLS

A new and important educational office was created in the archdiocese of New York when Cardinal Farley appointed the Reverend Matthew A. Delaney, of St. Bernard's Church, Diocesan Superintendent of Sunday Schools. The office comes under the jurisdiction of the New York Catholic School Board, and the Superintendent will work in cooperation with the Superintendents of Schools. He will visit all of the Sunday schools of the archdiocese, those for the Parochial school and those for the public school children and endeavor to organize them as thoroughly as possible. An immediate work will be the taking of a census of the children of Sunday-school age in all of the parishes, and the establishment of classes on week days for the children not attending the Parish schools. It is hoped that the diocesan course of study in Religion will be introduced in the Sunday schools. Father Delaney will devote all of his time to the work of inspection and administration connected with his new office.

CATHOLIC COLLEGES BENEFICIARIES

According to press despatches, a large estate estimated at $80,000 now reverts to Mount St. Mary's College, Emmitsburg,

Md., and Georgetown College, Washington, D. C., by the death of Julian Reich, of Tyron, N. C., the last family legatee sharing in the will of the late Dr. Charles W. Hoffman, of Frederick, Md., who died December 26, 1896.

At the death of the last legatee the trust fund ceased, and the money reverted as follows: Ten thousand dollars to the President and Directors of Georgetown College for a library; the rest and residue to Mount St. Mary's College for the erection of a plain substantial stone church on the site of the present old church on the hill near the graveyard.

NEWS NOTES.

California proposes to find out definitely the recreational needs of her citizens. A recreational Inquiry Committee has been appointed, consisting of one member from each branch of the legislature, and one representative each from the schools, playgrounds, juvenile courts, public and private charities, and the police, "to study, investigate, and report with recommendations upon recreation for both young and old in California, including recreation in rural communities as well as small and large towns and cities." The committee has already begun work, and hopes to report to the Governor by November 1, 1914.

By special arrangement between the city authorities of Munich, Germany, and the United States Bureau of Education, a party of American teachers, not to exceed 25, will go to Germany in April to serve as student-teachers—students preparing to teach—in the trade continuation schools of Munich. They will remain in Munich from April to July, and will have unusual opportunities for studying the methods by which one of the foremost cities of Europe educates its citizens, particularly in the field of industrial training, in which the work of Munich under Dr. Kerschensteiner is conspicuous.

Electricity from a Government power house furnishes heat for the new high school at Rupert, Idaho, in the center of the Minidoka Irrigation Project, according to a statement just issued by the United States Bureau of Education. This is said to be the first case on record where a large building has been

heated entirely by electricity. The use of electric current for heating and for a variety of other purposes in the new building has caused it to be known as "The Electric High School."

The system of electric heating installed in the Rupert High School is remarkable for its simplicity. The usual arrangement of hot-air pipes, flues, etc., has been adhered to, but instead of furnaces or steam coils a battery of electric heat units, similar to those used in electric baking ovens, provides the heat. Twenty 18-K.W. units are installed in pairs, each pair with a separate control of the current from a switchboard in the principal's office. Thus the principal can regulate absolutely the amount of current used. An emergency switch in the principal's office may also be used to cut out all current from the entire building—heat, light, power, etc.

Electricity is put to work everywhere in the Rupert building. A 10-horse-power motor, besides driving the ventilating fan, supplies all the power needeed for the lathes and saws in the manual-training department. An electric water heater supplies the hot water for the domestic-science department, for the shower baths, for the various lavatories, and for the science rooms.

The entire electric equipment was planned by local electricians with the assistance of U. S. Government engineers on the Minidoka Project. The Government supplies surplus current from its own power house 14 miles above Rupert, at a cost low enough to compete with coal. It is esitmated that the cost of heating the new high school by electricity will be $1,760 per year. Coal might have been used at a cost of about $1,000, but the use of electricity saves the wages of a fireman at $75 per month, and the cost of installing the electric system was $3,000 less than for any other system of heat—the interest on this investment being saved annually. It is therefore believed that the use of electric heat in the Rupert High School, besides being a great convenience, will prove a real economy.

PATRICK J. MCCORMICK.

Half Hour with God's Heroes, or Stories from the Sacred Books, by Rev. Thomas David Williams. Baltimore: John Murphy Company, 1913; pp. 260.

The themes in this delightful book are the old familiar stories of the Old Testament. They are told with a fresh charm and a simplicity of diction which cannot fail to bring home to the children the great moral lessons that have so long nourished the civilized world. The stories are not told for their content alone; each one of them is made the vehicle for the conveyance of many wholesome truths. The scope of the work may be sufficiently seen from the chapter heads: The Angels, The Creation of the World, Adam and Eve, The Flood, Abraham, Isaac, Jacob, Joseph, Job, Moses in Egypt, Moses in the Desert, Josue, Gedeon, Samson, Samuel, Ruth, Saul, David, Solomon, The Two Kings, Elias, Eliseus, Jonas, The End of the Two Kingdoms, Jeremias, Tobias, Judith, Esther, Daniel, King Antiochus, The Machabees.

The modest author gives his reason for bringing out the book in the following paragraph: "This little book enters a field that seems already well filled, but in every garden there is room for one more flower, if in that flower there is found something new in shape, or color, or scent. Perhaps the best claim to any merit this work may have lies in this, that it is somewhat different from most others of its kind. It enters more into detail than most of the Bible stories hitherto written. And in that it gives, perhaps, a broader and more extended knowledge of the Bible characters and events, may be found its excuse for entering a crowded field."

There is no need for apology, for the stories of the Old Testament will bear telling by a thousand different tongues, just as the pictures of Old Testament scenes continue century after century to enforce the same lessons from the walls of the great cathedrals of Europe and from the stained glass of their windows. These stories have entered into the very heart of our literature, they have colored the thoughts of our ablest writers and lent their peculiar flavor to the finest pages in the English language.

Father Williams adds a word of explanation to the children who will take his book in hand. "These stories are written for you, because you like to read books of adventure, telling of strange and wonderful things; and I want to show you that the stories from the Holy Scripture are just as interesting as any tales you have ever read. Best of all, they are true, for these things all really happened in the days of long ago. Beginning with the first days of Creation and the renewal of the world after the Flood, they tell us the history of the race whom God set apart to be His Chosen People, the Jews. Many things happened to them, as they became a strong and powerful nation; afterwards growing weaker, they fell a prey to their enemies, were conquered, and were a nation no longer. We shall see that as long as they were faithful to God and obeyed Him, all went well with them; they grew in power, in riches, and in numbers. When they turned away from God, and would not serve Him, they fell under the power of their enemies, and suffered many and terrible things. At last, some four thousand years or more from the days of Adam, Christ the Saviour came on earth, and the Old Law was at an end. Every boy and girl should know something of the people and the history of the Old Testament. These stories have been written to give you that knowledge—to put before you in an interesting way the lives of those great men who lived from the time of Adam to the dawn of the Redemption."

The book is well printed on good paper and contains twenty-four fine illustrations, all of them reproductions of masterpieces. The book will prove very helpful in the home, in the Sunday school, and as supplementary reading for the children in the grammar grades, and it should have a wide circulation.

THOMAS EDWARD SHIELDS.

Third Report of the Superintendent of Parish Schools, Diocese of Newark, for the year ending June 30, 1913.

The past year in the parish schools of the Diocese of Newark was one of marked progress, noticeable not only in the larger attendance, in the increased number of schools and school buildings, but also in the greater efficiency of the teaching and

the thoroughness of the results obtained. Attendance at the beginning of the year increased by 1,369 and at the end of the year showed a gain of 1,847; the daily attendance was increased by 1,193 and the number of teachers by 41. The Superintendent attributes the greater efficiency of his teachers to the efforts of the communities in supplying the possibilities for improvement by means of summer courses, institutes, etc., for the teachers in the field, and especially in providing teachers trained specifically for given grades. More inspection under the direction of the Superintendent has also been secured. The visits of the Superintendent and the examination papers, so he tells us, have revealed the satisfactory results obtained.

Outside of the statistical part of the report, which is admirably arranged, Father Dillon treats at considerable length of the most important phase of the school's work, namely, training. His teachers have a syllabus of studies for the grades, an indication of the matter to be taught and to some extent of the manner of the teaching, but in order to make clear what is meant by training as distinct from mere instruction he takes it under consideration with each of the subjects of the curriculum. First, however, he indicates the place and importance of training, physical, moral and religious, and then training in connection with arithmetic, English, reading, etc. The treatment is everywhere practical, with an eye to present conditions, but for its soundness and thoroughness it has the value of a treatise on the fundamentals of method. Every teacher in the system can profit by its reading.

At the end of the report Father Dillon has a judicious word to say on the subject of the curriculum now so much under discussion. At the conventions of the Catholic Educational Association, held in Pittsburgh and New Orleans, the reform of the curriculum was lucidly discussed by the representatives of the various seminaries, colleges, religious orders and diocesan school systems of the country. "An analysis of their views," says the Superintendend, "would seem to indicate that a change will come. It has behind it thought and conviction; it does not involve any lowering of the standards of excellence in elementary training; it has passed the stage of theory, and

its practical working out is circumscribed merely by the usage of the day and the expression of this in local legislative enactments.

"Our parish school system, which is the lasting monument of solid convictions in educational matters, will not be slow to take up a change for the better as soon as it becomes possible and prudent. This same committee of the Catholic Educational Association seemed to feel, however, that a change would at this time be inexpedient, because, unfortunately, we are almost entirely dependent on the state school system; and if we alone abridged the curriculum in our elementary schools, our graduates might be refused the privileges which are granted to the graduates of the public elementary schools, thus not only handicapping our children, but also probably bringing about a depreciation of the splendid work done in our schools. It is to be regretted that this dependence is mainly due to the fact that we have so very few free Catholic high schools as a part of our diocesan school system. Their absence makes us dependent, much as we dislike it, even where the opinion seems to be general that time could be saved, or at least put to better use."

PATRICK J. MCCORMICK.

A Study of Poetry, by F. M. Connell, S. J., Boston: Allyn & Bacon, 1913; pp. ix+214.

Father Connell's chief purpose in preparing this volume has been aptly stated in his introduction: "The low esteem in which poetry is often held in our day seems, at least in part, to proceed from a misconception of its office. It is regarded merely as a pastime for the dilettanti, or solace for the leisure hours of the sentimental, and this conception is fostered by such criticism as lays undue stress on mere form of style, as if the appeal of poetry resided in the fascination of musical verse or felicitous diction. But poetry surely contains more for us than the allurement of words. More than any other form of literature, it creates our ideals, enriches our emotions, ennobles our reflections. More than any other form of literature, it puts us in communion with intense personalities, and so enlarges our horizon and liberates the soul from the narrow

limits of its own personal experiences. This it does in a direct way, but also indirectly, when the subject matter is not man, but nature. For to conceive loftily even of the 'earth and sky and plain' exalts the soul and leaves us broader and better men. It is such a view of poetry that this book seeks to inculcate, by insisting, as of paramount importance, on what the poet says, his thought and his message, its truth and its worthiness."

A careful perusal of the volume will not only bring out in all its emphasis the educational value of poetry but it will help to create and strengthen our interest in this important cultural subject. Its suggestiveness, from this aspect, is as effective as it is valuable.

With a style that is forcible, clear and possessed of that essential quality of beauty, viz, simplicity, the Reverend Author has constructed for college students as well as for all others desirous of cultural improvement, a text-book, which possesses "unity, coherence and proportion."

The first part of the volume, wherein Father Connell treats of the nature of poetry, is worthy of special mention and particularly that portion of Chapter II, which gives us the author's views on the quality of nobility, that ought to characterize poetry, worthy of the name, deserves not only great praise but frequent repetition and insistence. He says in part, "It is not sufficient that poetry be emotional; the emotion must be noble. Whatever theory we may hold about the essentials, it must certainly remain true that if art offends against morality, the former must yield to the superior claims of the latter. Any poem or other art-product that becomes a moral menace to the normal man forfeits its right to be exhibited to the world at large. The general purpose of the author, even though it be noble, cannot justify him in using scandalous means to achieve his purpose. We may, if we must, call such a poem good art, but, even so, it is bad morality. We may say that art exists for art's sake, and that aesthetic principles are not moral principles; but, after all, though art may exist for itself, it does not exist by itself and alone; other things vastly more momentous than art enter into the life of man, and when art tends to vitiate these higher ends of life, it has

no more right to exhibit itself before the world than the criminal who is a menace to society has a right to be at large."

It would be gratifying to all who are interested in the complex problem of education to see this ethical element, so carefully woven into the text of Father Connell's volume, receive a more ample consideration in other text-books for schools and colleges. If educators, who accept the Christian principle that morality enters into the warp and woof of our lives, would only express their philosophy of education in its concrete applications, of which the preparation of text-books is not the least important, then much better results for society would be forthcoming. In short, if we desire the sociological element of education to be a power for good it must do more than show itself as a mere "policy of enlightenment," namely, it must enlist the aid of ethics and morality.

LEO L. MCVAY.

The Catholic Educational Review

MAY, 1914

FATHER FABER'S LOVE FOR OUR LADY

The title chosen for this paper may seem ambitious—one that smells of midnight oil—in view of the immense store of ascetical literature with which Faber endowed our English speech, and in which one will again and again come across the evidences of his tender devotion to our Lady. Yet my purpose is merely to illustrate that devotion, not to follow it step by step through all its kindred pieties; and my plan is simpler still—merely to gather a few flowers from Faber's verse, and to leave untouched the vast riches of his prose.

The plan, in addition to its simplicity, has the merit of an indirect but forcible illustration of his tender love towards the Blessed Virgin. For his verse has proved too attractive for our separated brethren. They will not search his prose writings; but his Hymns they will import even into their formal worship of God. Father Bowden, in his *Life and Letters of Frederick William Faber, D. D.*, calls attention to the use of his hymns by Protestants: "Many are to be found in Protestant collections. Among others, 'Hymns Ancient and Modern,' contain several, and the 'Hymnal Noted' no less than twenty-four; the chief favorites being 'O come and mourn with me awhile,' 'The Precious Blood,' 'I was wandering and weary,' 'Sweet Saviour! bless us ere we go,' and 'O Paradise! O Paradise!' " (p. 462, American edition).

Now Faber's verse is redolent of Marian piety. It would seem scarcely possible to edit that piety out of his

verse; but our separated brethren attack the task manfully, mostly at the expense of that very poetry and earnestness of devotion which, we believe, have first drawn them to love his Hymns. Herein we find the striking antithesis of Protestant and Catholic piety, and behold our thesis doubly illustrated. It would be sufficient, indeed, to cull our fragrant nosegay from his verse and place it at Mary's feet; we should thus have demonstrated his love for our Lady. But the unwillingness of Protestants to retain these flowers in the vase they would set up in their temples is a sombre background that brings out into stronger brilliancy the splendor of Faber's devotion.

Let us commence with three stanzas written by Faber when he had been a Catholic priest for about one year:

Mother of Mercy! day by day
  My love of thee grows more and more;
Thy gifts are strewn upon my way,
  Like sands upon the great sea-shore.

But scornful men have coldy said
  Thy love was leading me from God;
And yet in this I did but tread
  The very path my Saviour trod.

They know but little of thy worth
  Who speak these heartless words to me;
For what did Jesus love on earth
  One half so tenderly as thee?

These are stanzas taken from his hymn "To Our Blessed Lady." It is a strange and, for the purpose of the present paper, a felicitous fact that only two of his one hundred and fifty hymns should be dated, and that both of these should be dedicated to the honor of the Blessed Virgin. The one from which the quoted stanzas have been taken is dated "Scarborough, May, 1848."*

* He had been received into the Catholic Church but two and one-half years earlier. But how this brief interim had glowed with illustrations of his love for our Lady! The Community which—still as a layman—he had founded in 1846 at the direction of his Bishop had been placed under the patronage of the Blessed Virgin, St. Joseph and St.

Faber's purpose in life in these first days of his conversion is explained in a letter to a Protestant friend:

> I merely long to increase the fruit of my dear Saviour's Passion, and in my beloved England to increase the number of *worshippers of Mary*, for I know no better expression. The sweetest, dearest, and kindest of mothers is ever with me, and my heart burns, actually burns with the most enthusiastic love for the glorious, mighty, gentle, enthroned Deipara. I never knew what it was to love Jesus till I laid my heart at the feet of Mary, and that great Lady spurned it not.

There it is, the essence of Catholic piety: "I never knew what it was to love Jesus till I laid my heart at the feet of Mary." And there is the answer to all Protestant cavilling with his Hymns, beautifully enshrined in the above-quoted stanzas as well as in the private letter written to a Protestant friend. Father Bowden tells us (p. 323) that the two first of his hymns were the one from which I have quoted (popularly known as "Mother of Mercy") and one on the feast of Corpus Christi. Both were written "one night during his stay at Scarborough . . . at the request of Father Hutchison." And so Jesus and Mary claimed his first hymnodal efforts as a Catholic. They were together in his heart as in his verse: for he never had known what it was to love Jesus until he had laid his heart at the feet of Mary. There are other beautiful illustrations of this intense love for our Lady during the first two years of his conversion; but I must omit them in order to find space for the poetical tributes I have promised to cull from his Hymns.

The only other dated hymn is on the Nativity of Our Lady (Filey, *August, 1861*). It is number 42 in the book of Hymns (Author's edition of 1861). The date of publication suggests the probability that it was the last hymn

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Wilfrid (he took St. Wilfrid's name in Confirmation and was styled Brother Wilfrid in religion), and included in its daily devotions the Rosary of the Seven Dolours (a novelty at that time in England, says Father Bowden). The little Community allowed poor Catholic boys to use the garden of the house for play and had them end their games each evening with the recitation of the Litany of Loreto.

he wrote. If so, the two dates are exquisitely appropriate. He began (May, 1848) and ended (August, 1861) his hymnodal series with verse in honor of his beloved Lady. Here indeed is the romance of piety; for no mediaeval knight ever jousted with greater pride in his *Fayre Ladye* than did Faber for his Heavenly Queen. I am not stretching imagination in saying this; for in the above-quoted letter to a Protestant friend (written in 1846) Faber continues at the point where I left off the quotation:

> In the streets of Birmingham she is with me, or my heart is far away with her, and I am hardly conscious to myself that it is not centuries ago, right in the heart of the Ages of Faith.

It was perhaps one of the necessary trials of his faith that he, of all men, should have been suspected of lukewarmness in this respect. We find him writing (5 August, 1846), to a friend:

> In good truth, it is odd that I should go to Loreto to beg devotion to our dear Lady, and that afterwards in two solemn communions I should have vowed my life, strength, intellect and senses to be her slave and to spread her devotion, in great measure because I feared converts relapsing from want of that great sign of predestination; and then that it should be thought that I was like one who *never* "warmed," as a bishop expressed it to me, to Mary. (*Life*, etc., p. 293.)

One of the most pathetically delightful of the characters created by Charles Dickens is that of Mr. Dick in *David Copperfield,* who found himself quite unable to keep King Charles the First out of his Memorial. Father Faber did not labor under any mental difficulty like that of Mr. Dick; but he seemed to find it almost impossible to keep his Fair Lady out of his verse. He will celebrate the mystery and the majesty of GOD ("Have mercy on us, God Most High!")—and he does it majestically:

> Most ancient of all mysteries!
> Before Thy throne we lie;
> Have mercy now, most merciful,
> Most holy Trinity!

In two lines he considers how dull, by comparison with

the glory of GOD, is the glory of the Angels and the Saints, but he devotes two stanzas to our Lady, one of which contains in its last two lines the happiest vindication of our devotion to her:

O Majesty most beautiful!
Most holy Trinity!
On Mary's throne we climb to get
A far-off sight of Thee.†

Faber writes a hymn on GOD as "My Father" ("O God! thy power is wonderful"), and again our Lady manages somehow to creep into the verse:

Mary, herself a sea of grace,
Hath all been drawn from Thine;
And Thou couldst fill a thousand more
From out those depths divine.

The editions of Dutton and Young print all the stanzas except this one; the edition of Crowell prints all. The edition of the Willard Tract Society omits the stanza and the following one as well.

† It is a great poem as well as a glorious hymn; and our separated brethren could not forego the use of it. We have in America one Catholic edition of Faber's Hymns; but Protestants in America have no less than four editions (there may be more, but I possess four), all of which are beautifully printed, elegantly illustrated, attractively bound. The edition of Dutton & Co. (New York, 1879), and that of Crowell & Co. (New York, 1894) print nine of the eleven stanzas of the hymn and omit the two which deal with our Lady. The edition of Young & Co. (Boston, s. d.) simply omits the hymn. These editions are not hymnals, but simply books of poetry containing nothing but Faber's Hymns (a selection—Dutton's having 253 pages; Crowell's, 248; Young's, 196). There is no reason, therefore, for the omission of any stanzas save the reason of Protestant objection to the appropriate devotion to Mary. Protestant hymnals use this hymn largely, but cannot be criticised for omitting the two stanzas, as the length would alone suggest some omissions. In the Preface to the 1861 edition of his Hymns, Faber remarks that he never refused the use of them to either Catholics or Protestants, but merely stipulated that the latter might omit stanzas but must not make any direct alterations. He was not narrowly sensitive. "Hymns," he said, "are purely practical things, and he was only too glad that his compositions should be of any service." One of our most recent Catholic hymnals, The Westminster Hymnal, finding it necessary to omit some of the stanzas, omitted the exquisite one I have just quoted. Dr. Tozer's *Catholic Church Hymnal* (1905) and the Marists' *American Catholic Hymnal* (1913) have done better, I venture to think, in retaining the stanza, which is both doctrinally sound and poetically beautiful.

The hymns on "The Life of Our Lord" contain 368 lines, and of course repeatedly refer to our Lady; but as they are a paraphrase of verses taken from the *Paradisus Animae,* they can not be well considered as illustrating Faber's own devotion, and we pass them by.

It is natural to expect that our Lady should be prominently present in the hymn to "The Infant Jesus." But we cannot therefore pass the poem by with this mere acknowledgment, for its delicate beauty is too attractive. Out of its thirteen stanzas we have these, containing a direct allusion to Mary:

1. Dear Little One! how sweet Thou art,
   Thine eyes how bright they shine,
   So bright they almost seem to speak
   When Mary's look meets Thine!

3. When Mary bids Thee sleep, Thou sleepst,
   Thou wakest when she calls;
   Thou art content upon her lap,
   Or in the rugged stalls.

4. Simplest of Babes! with what a grace
   Thou dost Thy Mother's will!
   Thine infant fashions well betray
   The Godhead's hidden skill.

7. Yes! dearest Babe! those tiny hands
   That play with Mary's hair,
   The weight of all the mighty world
   This very moment bear.

8. While Thou art clasping Mary's neck
   In timid tight embrace,
   The boldest Seraphs veil themselves
   Before Thine infant Face.

9. When Mary hath appeased Thy thirst,
   And hushed Thy feeble cry,
   The hearts of men lie open still
   Before Thy slumbering eye.

The utmost simplicity of diction is required in a poem like this; but it cannot hide the poetic power which it clothes so humbly; and accordingly the editions of Dutton and Crowell print the whole rather long poem. But

this simplicity of diction, this pedestrian quality of Faber's muse, is observable throughout his whole volume. For he was a disciple in this matter of the great Wordsworth—a disciple who had won his spurs in poetry at Oxford, and had merited the encomium of Wordsworth when that master-singer learned of Faber's intention of taking Orders in the Anglican Establishment: "I do not say you are wrong; but England loses a poet!"

Although my purpose is not to commend the poetry so much as the devotion of the hymns of Faber, it is proper to say that he recognized the handicap imposed on him by the very character of the end he had in view. Hymns, whether intended for singing or for spiritual reading, clip the wings of the poet; and English literature can credit the great poets with but few and, generally, unimpressive hymns. That Faber has succeeded in pleasing so many tastes—those of the highest as well as those of the humblest folk; and has attained so universal an appreciation—Protestant as well as Catholic; and, in gaining these laurels, has had to confine himself to the simplest metres and to suffer from the inevitable sense of monotony arising from their scarcely interrupted repetition, is a tribute both to his poetical power and to his practical good sense. In his Preface to the 1849 edition of his then-existing hymns, he wrote: "The author has had a double end in view in the composition of them; first, to furnish some simple and original hymns for singing; secondly, to provide English Catholics with a hymn-book for reading, in the simplest and least-involved metres; and both these objects have not unfrequently required considerable sacrifice in a literary point of view." To understand his full point of view, the whole of the excellent Preface should be read.

The "Christmas Night" ("At last Thou art come, little Saviour!") is of course filled with references to Mary. Crowell's edition has it in full; Dutton's edition condenses the Marian refrain; Young's edition omits

the poem—and we are inclined in this instance to agree with its editor, as the hymn seems to us to lack the poetic touch.

By way of a striking exception to our Catholic hymnals, Dom Ould's *Book of Hymns* includes "The Three Kings" ("Who are these that ride so fast o'er the desert's sandy road"), and Dutton and Crowell print the whole quite long poem, except the 4th stanza (dealing here with the Pope, not with Mary). Of course, our Lady is also here (8th and 11th stanzas).

Dutton and Crowell print all of "The Purification" except the 8th stanza:

8. Then to that Mother now
All rightful worship be!
For thou hast ransomed Him
Who first did ransom thee;
Oh, with thy Mother's tongue
Pray Him to ransom me!

The hymn "To Jesus Crucified" ("Oh, come and mourn with me awhile") has achieved a wonderful popularity with both Catholics and Protestants, the latter altering it (except, by way of a notable exception, the *English Hymnal,* Oxford, 1906) so as to exclude Mary. The 8th stanza is especially touching:

Death came, and Jesus meekly bowed;
His failing eyes He strove to guide
With mindful love to Mary's face:
Jesus, our Love, is crucified!

Again Mary creeps in—this time in the hymn on "The Descent of Jesus to Limbus." Who would expect to find her gracious influence here? But Faber will not have the thought of her absent from the hopes of the poor souls there detained or from the rejoicings when Jesus descends thither. Eve is the connecting link:

She lived on thoughts of Mary's child,
Trembled with hope, and was content.

But at length the Soul of Jesus descends—

'Twas Mary's child! Eve saw Him come;

and in that moment of rapture brought about by the obedience of the Second Eve, the cycle of the Fall and the Redemption is told in one line.

Then there is the hymn to "Jesus Risen," whose 4th stanza again brings in a remembrance of our Lady:

> They worshipped Thee, those ransomed souls,
> With the fresh strength of love set free;
> They worshipped joyously, and thought
> Of Mary while they looked on Thee.

Then comes a poem of seventeen stanzas on "The Apparition of Jesus to Our Blessed Lady"—too long to quote, but of course full of Mary.

But next we come to the three wonderfully beautiful hymns on "The Ascension," "Pentecost," "The Descent of the Holy Ghost." With most curious felicity Faber makes the "plot"—if one might so speak—of all three turn about our Lady, and by doing so dramatically unifies each one of them. The hymn on the Ascension is all Marian—and the three Protestant editions simply omit it, for it cannot be "edited." Read its eighteen stanzas; but—at the risk of spoiling it—let me quote two of them:

> 1. Why is thy face so lit with smiles,
> Mother of Jesus! why?
> And wherefore is thy beaming look
> So fixed upon the sky?
>
> 6. Down stooped a silver cloud from heaven,
> The Eternal Spirit's car,
> And on the lessening vision went,
> Like some receding star.

And after the silver cloud had sailed away and left the skies blue and free, the visioned road is only "sunshine and vacancy"—and the Lord hath gone up to His Father. But it is Mary who fills the stage, before and after, in the long poem.

Exquisite as is the poem on "Pentecost," Mary so fills it that the three Protestant editions simply cannot edit

her out of it—and so must relinquish this great hymn as well:

1. No track is on the sunny sky,
   No footprints on the air;
   Jesus hath gone; the face of earth
   Is desolate and bare.

3. His Mother sits all worshipful
   With her majestic mien;
   The princes of the infant Church
   Are gathered round their Queen.

12. Her eyes to heaven were humbly raised,
   While for her Spouse she prayed;
   Methought the sweetness of her prayer
   His blissful coming stayed.

18. O Flight! O blessed Flight of Love!
   Let me Thy mercies share;
   Grant it, sweet Dove! for my poor soul
   Was part of Mary's prayer!

For the hymn on "The Descent of the Holy Ghost," and for the comment by Brother Azarias on its crude alteration in Dutton's edition, I refer my readers to Murphy's edition (p. xiii). Where did Father Faber get his inspiration for the prominent position of Our Lady in his three hymns on the two Feasts? I do not know. And yet, while thus departing from hymnodal tradition, he adheres closely to Catholic devotion, brings into both scenes his Lady Fair (nay, makes her the central figure of the *mise-en-scène*) with an increased realization, on the reader's part, of the meaning of the mysteries celebrated, and does this with a poetic instinct and with a dramatic vividness that heighten greatly the effect of his three hymns. Our separated brethren must have felt much regret in having to relinquish these perfect hymnodal treasures.

Again, in his poem on Corpus Christi, he does not distract our thoughts from the sublime mystery of the Altar when he suggests an under-running theme of our Lady:

2. Had I but Mary's sinless heart
   To love Thee with, my dearest King!
   Oh with what bursts of fervent praise
   Thy goodness, Jesus, would I sing!

6. Ring joyously, ye solemn bells!
And wave, oh wave, ye censers bright!
'Tis Jesus cometh, Mary's Son,
And God of God and Light of Light!

But all this is merely a preparation of heart and mind for His coming "borne on His throne triumphantly." For as "He comes! He comes! the Lord of Hosts," everything else is forgotten and—

9. Our hearts leap up; our trembling song
Grows fainter still; we can no more;
Silence! and let us weep—and die
Of very love, while we adore.
Great Sacrament of love divine!
All, all we have or are be Thine!

Again, in the sublime hymn on "The Sacred Heart," Mary is suggested:

7. A Heart that hath a Mother, and a treasure of red blood,
A Heart that man can pray to, and feed upon for food!

The hymns directly addressed to our Lady we need not consider (*e. g.*, the twenty-two hymns numbered 38 to 59, inclusively), nor need we quote from the five which, dealing with St. Joseph and the Holy Family, almost necessarily bring in allusions to our Lady. But No. 65, on the "Creation of the Angels" palpitates with beauty—

8. He stirred; and beauty all at once
Forth from His Being broke;
Spirit and Strength, and living life,
Created things, awoke.

9. Order and multitude and light
In beauteous showers outstreamed;
And realms of newly-fashioned space
With radiant angels beamed.

The wonderful work is not completed, however, without a final touch (in the last stanza)—so that in the poet's canvas, as in Murillo's, the angels cluster around their Queen:

12. The Throne is set: the blessed Three
Crowning their work are seen—
The Mother of the First-Born Son,
The first-born creatures' Queen!

So, too, the hymn in honor of St. Michael honors Mary:

3. Thy zeal, with holiest awe inspired,
All other zeals outran,
With love of Mary's honor fired,
And of the Word made Man.

4. For God to thee, O vision glad!
The Virgin-Mother showed,
And, in His lower nature clad,
The Eternal Word of God.

6. And the stars answered to thy song,
The Morning Stars of heaven;
And His first praise the angelic throng
To their Queen's Son had given.

So, too (of course), the hymn in honor of St. Gabriel; while even that in honor of St. Raphael manages (in the 9th stanza) to bring in again the sweet name of Mary, as does also (stanzas 11 and 12) the hymn to the Guardian Angel. His ingenuity is tireless—and I can only refer to Nos. 71, 72, 78, 79, 80, 81, 82, 86, 87, 88, 89, 92, 93, 99, 100, 104, 108, 109, 113, 114, 117, 138 and—most appropriately—150, the final hymn in the volume, for additional illustrations.

H. T. HENRY.

THE INEFFICIENCY OF MORAL EDUCATION WITHOUT A RELIGIOUS BASIS *

GERMANY

In no other country is the religious instruction so systematically given as in Germany. According to a statement in the *Principles of Religious Education,* "The principal function of the German school is officially declared to be the making of God-fearing, patriotic, and self-supporting citizens."[1] Religion is practicable as a school exercise in Germany since there are but three leading faiths in the country, the Lutheran, Catholic, and Jewish. When convenient to do so, pupils are assigned to schools according to their religion, so that one school will be all Lutheran, another, all Catholic, and a third, Jewish. Every teacher in Germany receives religious training for his work, although the task of religious instruction is given to those who are best fitted by their acquirements for this responsible phase of school work.

The Germans would no more omit religion from the programme of instruction than they would omit mathematics—in the elementary schools four hours a week are devoted to it; in the secondary schools, two hours a week—the first hour of the morning programme.

The curriculum in the early grades of the Protestant schools consists of Bible stories, Scripture texts, hymns, and the catechism; in the intermediate grade, a fairly complete idea of religion as expounded by Luther and Church History. At the age of fourteen, the pupil leaves the people's school with a memory stock of three hundred fifty Bible texts, thirty-five hymns, the Catechism, and seventy responses of his Confirmation book.[2] The upper

* A thesis submitted to the Teachers College of the Catholic University of America in partial fulfilment of the requirements for the degree, Master of Arts.

[1] Principles of Religious Education, p. 57.

[2] Myers, Moral Training in the Public Schools, p. 170.

grades of the secondary schools require the study of the history and literature of the Bible and advanced Church History with emphasis upon the Reformation.

The method of religious and moral instruction in Germany has been widely criticised as lacking vitality and intimate relation with the child mind; that there is too much memory work, too much abstract teaching and Jewish Church History. A number of the teachers in the higher schools are out of sympathy with the religious belief of the school and doubt much of that which they are required to teach. Such conditions are disastrous both to religion and morality. The conditions in the people's schools are much more favorable than in the Gymnasia—as the critical spirit has not taken such hold of the teachers of the lower schools.

With the exception of Hamburg and Bremen and a few places where the ethical culture spirit dominates, the German teachers do not favor separate moral instruction on account of its abstract character and lack of interesting material. Dr. F. W. Foerster and Mr. Gustav Spiller are directing a propaganda of Ethical Culture in Germany. Dr. Foerster defends the ethical and pedagogical importance of religion in school, but as freedom of thought has become more established in Europe, the public schools are forced to restrict religious instruction. In that event, he urges secular instruction in ethical culture, not, however, by moral precept after the manner of the French schools. In his opinion, every healthy child rebels by its very nature against subordination and the teacher has to enlist his coöperation. He begins with concrete examples and arouses the imagination of the child by illustrations. The imagination gives rise to proper feeling which will affect the will and thus become the stimulus of action. By the inductive method exclusively, he develops some very important ethical truths for the child. He would have no compromise—right should be done unhesitatingly. "Ethical

teachers," he says, "should be convinced that the pivot, the centre, the soul of practical ethics is to refuse the smallest, the most trivial concession to sin and steadily to labor to improve oneself."[3] This is a bit of profound psychology applied in the domain of Ethics. If the principle were enriched by the motive of the Law of the Gospel, it might be adopted as the fundamental law of the moral life.

Little effort is made to realize the ethical value of school subjects since the aim in secondary schools especially is sharp intellectual training. However, between the two methods, direct or indirect independent moral instruction, the great majority of teachers favor the indirect method.

The conviction is growing among the teachers of Germany that the method of religious and moral teaching should be revised in the light of modern psychology, that the mind of the child rather than the subject matter should be the centre of interest. A recent writer says that he summarizes German opinion in the statement: "Instruction in religion is absolutely indispensable, but the existing instruction is completely out of harmony with the best thought of the day and stands in need of radical reform."[4]

THE CATHOLIC SYSTEM

The Catholic Church maintains that morality and religion are inseparable and that the only effective way to teach morals is in connection with religious instruction. The child's soul is the most precious thing in the world, and his duties to God are his highest duties, hence the teaching of religion and morality must permeate the life of the individual. The Church would have all knowledge instinct with religious thought. There is, therefore, the Catholic school system which is worked out with greater

[3] Quoted by Spiller from Salter, Message of Man, p. 63.
[4] Quoted by Myers, op. cit., p. 172.

freedom in the United States than in any other country. The Church in her first Provincial Council of Baltimore in 1829 stated her policy in regard to the establishment of parish schools so that secular, religious, and moral instruction could go hand in hand to develop mind and heart, and each succeding Council emphasized this decree. In the Plenary Council of 1884 especially, the legislation that parish schools should be everywhere established was explicit.

To educate the child to be a good citizen of the world and to become a citizen of Heaven—in other words, to form men and women of living faith, trained judgment, and solid virtue is the *raison d'être* of the Catholic school. The means for the attainment of this aim are instruction in religious truth and moral principles and a Catholic atmosphere in the school where the child may freely express his relation to God by prayer, and where he may come to see that God is the center of the universe; where religious truth illumines all the subjects taught; where the teacher, by her religious character and moral earnestness, is a strong influence upon the child, guiding and strengthening him in moral habits.

The instruction is based upon the Catechism in the elementary form in the lower grades; in an advanced form in the higher classes, and this instruction forms an integral part of the daily programme. A course of Bible History with text-book manuals is often given in the grammar grades. The liturgy of the Church is taught more or less systematically in the catechism classes to give the pupils an intelligent appreciation of the ceremonies of the Church, so essential to interior worship.

Religion is taught not only in the Christian Doctrine classes, but it permeates the work of the school room and affects the pupil's conscious life with the spirit of religion so that it colors his thoughts and furnishes the motive of his actions. The child comes to school feeble in reason, weak in will, but strong in his capacity of feel-

ing, which, in the words of Bishop Spalding, "is the sap of his moral life." He is most impressionable and responds to appeals of sympathy and love. He is still under the rule of instinct, which forms the basis of his future habits. The teacher should direct these instincts into the proper channels and especially important is it that she should direct the instinct of imitation. "If I had my way," writes an eminent educator, "scarcely any lesson should pass without the display of the portrait of some noble man or woman to give embodiment to the central idea of the instruction, so that the children should become familiar with the faces of the best manhood and womanhood and have the memories of them in their lives."[5] It is upon this principle of imitation that the Catholic school depends for much of its effective teaching. The Catholic teacher finds models breathing inspiration and, especially, in a rank apart from all the rest, the example of our Blessed Lord. It is upon His example that the children are formed from their earliest years. The teacher familiarizes them in concrete lessons with the story of His life as He lived among men and spoke to them as recorded in the Gospel. The Home of Nazareth is the scene towards which their minds and hearts are turned and Jesus is their model. Then after Him, the Blessed Virgin and some of the saints whose lives they grow familiar with, and whose actions they are inspired to imitate.

The consciousness of God's presence, that He sees the hidden act, the secret thought, and from Whose judgment there is no escape is a powerful motive in restraining wrong and especially is this true of the child whose habits of mind are forming. He is taught that his duties to God are the most essential of all. It is these duties which, putting the soul in intimate union with God by acknowledging His supremacy and love, by prayer and the Sacraments, furnish the energy to practice virtue. With the

[5] Gould, Moral Insruction of Children in Classes.

religious lesson is given instruction in the moral and civic virtues. These include obedience to parents and civil authority and respect for the law of the State as a part of the social order ordained of God; truthfulness, respect for the property of others, and the other Christian virtues. As the pupil grows older, he sees that as members of society, men are to practice these virtues, and he sees, also why it is dishonorable and disgraceful to lie and to steal. He sees that he cannot afford to compromise his dignity as a moral being by failing to practice the virtues which are the basis of that mutual confidence upon which family, business, and civil relations depend; that these moral and civil virtues may all be considered implications of the one virtue of self-respect which in the words of Mr. Salter, "is separated by a heaven-wide distance from all pride and vanity."[6]

In the Catholic school an effort is made to build up a wholesome self-respect. Theoretically speaking, a code of right conduct more or less correct can be deduced from man's rational and social nature,[7] but such a code would give no satisfactory answer to "Why ought I do right even at my own cost?" Under stress of temptation and this question pressing for an answer, self-respect breaks down. Hence, while emphasizing the motive of the reasonableness of the virtues and the irrational conduct of the man who does not practice them, yet the higher and religious motive of performing them in obedience to God's commands is emphasized more strongly and made the basis of moral obligation.

In addition to the religious moral instruction and atmosphere of the school, religious societies are formed for the pupils of different ages in which ideals are fostered for imitation. The Sodality of the Holy Angels cultivates in the younger children devotion to their Guardian Angels. For the pupils of thirteen and four-

[6] Salter, The Duty Liberals Owe Their Children, p. 17.
[7] See Conc. Vatic. Sess. III, Caput II.

teen there are usually two societies—the Sodality of the Children of Mary for the girls, whose model is our Blessed Lady, and a similar society for the boys whose patron is Saint Aloysius, patron of youth, Saint Thomas, the Angel of the Schools, or some other favorite saint.

Another influence and doubtless the stronglest upon the Catholic pupil is the Sacraments—Confession and Holy Communion. In the Confessional, the child reveals his conscience so that the director can give specific advice. The reflection that is necessary for confession puts the child in a serious frame of mind to receive the advice of the director of souls, and apart from the supernatural help of the Sacrament, Confession is a potent means of keeping the child in the path of virtue. The personal union with God in Holy Communion is the most inspiring motive of all that can be conceived for striving to be honest, truthful, and pure. Briefly, these are the means of moral education employed in the Catholic school.

CONCLUSION

We have reviewed the principal forces which make for character-forming in the school systems of five nations which lead in educational work, and have stated briefly the results that have attended these methods of moral education.

The teachers of France are devoting themselves energetically to moral instruction, which consists in teaching facts *about* conduct with little regard for emotional appeal, or the cultivation of good habits, and wanting especially in the ideals and motives which religion inspires. According to the judgment of all unprejudiced men, and the admission of many leading men of France who cherish republican ideals, the effects of the moral and civic instruction dissociated from religion are disastrous to morality.

In Japan, also, moral instruction is given on a non-religious basis, but carries a semi-religious sanction,

growing out of regard for the authority of the Emperor which gives a certain force to the moral teaching. While there is a great looseness of personal morality, the characteristics of loyalty to the Emperor and devotion to the State upon which the stress of instruction is laid, are preëminent virtues among the Japanese.

In the public schools of the United States no serious attack has been made upon the problem of moral education until the present time. In some places moral education has been neglected; in others, the teacher has consciously or unconsciously cultivated in the pupils a regard for some of the natural virtues through the motive of self-respect. The present status of morality in the public schools is a source of fearful solicitude to thoughtful minds with whom the conviction is steadily deepening that the moral nature of the child must be definitely provided for in the school.

In England the teaching of morality is in an unsettled condition. Here is found a colorless, deeply modified form of the religious basis of moral instruction in the Scripture Lessons, which are said to be non-sectarian. The results have been somewhat unsatisfactory, owing to the emphasis that has been laid upon the Biblical knowledge rather than upon the fundamental principles of the moral life as taught by Our Lord in the New Testament. The content of the instruction has not been related to the life of the child. Through the influence of the Moral Instruction League the Ethical Culture principle of independent morality is being substituted for the Scripture Lessons. This change indicates clearly the ethical trend in England.

In the German schools religious instruction furnishes the motives of conduct, but its formal and abstract character does not appeal to the child's developing mind. It was planned with the life of the adult in view rather than that of the pupil, and, consequently, it is too much a matter of intellect and memory and too little an appeal

to the feelings. Even as it is taught in Germany, not yet enriched and adapted to the growing mind in the light of genetic psychology, religion, in furnishing the motives of conduct, is a tremendous factor in forming character.

The Catholic school works out the principle of the Church in its fullness that "All serious moral teaching must be pervaded with instruction concerning the ground upon which the distinction between right and wrong rests, the authority of the moral law, the sacredness of duty, and the inviolability of conscience."[8] The pupil learns that man's rational nature furnishes the basis of the distinctions of conduct and that reason manifests those distinctions, but he sees and feels how inadequate is the dignity of human reason as a motive. He learns that nothing but the authority of the moral law will give a satisfactory answer to the question, Why ought I? He knows, too, that if he cannot give a compelling answer to this question, he will have no motive to stand him in temptation when passion is stirred. "Quarry the granite rock with a razor," writes Newman, "or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man."[9] Even perceiving adequately the dignity of human nature, and even sensitive to the feelings of reverence and awe in the contemplation of the high principles of truth and justice and magnanimity, yet what will stand one in the hour of moral crisis when the question arises, Why ought I do right even at my own cost? The only satisfactory answer, the only answer of driving power is the answer that the Catholic Church teaches her children, "I owe this service to God, my Creator."

THE END.

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[8] Fox, op. cit., p. 290.
[9] Newman, The Idea of a University, Discourse V, Sec. 9.

THE SENSE OF SIGHT IN RELIGIOUS EDUCATION.

Although Religion rests on revelation, and faith (being the evidence of things that appear not (Hebr. 11.1)) comes chiefly from hearing (Rom. 10.17), yet the same divine authority insists on the fact, that "*the invisible things of God are clearly seen, being understood by the things that are made; his eternal power also and divinity.*" We should therefore neglect a great means of religious education if we did not make use as much as possible of the most perfect sense; for it is a sound educational principle to bring the outward objects or their representations or symbols before as many senses as possible, even if there is a question of the less perfect senses only.

The sense of sight, although it impresses directly only the Imagination, has indirectly a great effect upon the Intellect and the Emotions, and through both these faculties upon the Will. The question is, how this influence can be systematically and purposely directed so that it may obtain its effect and paralyze opposing forces.

1. SIGHT AND IMAGINATION.

The first purpose of the sense of sight is to impress or produce the representation of the outward objects or their pictures or symbols in the imagination, so that it may be received by this faculty, stored up, or easily and faithfully reproduced whenever the picture is required. It is always an advantage to show *the objects themselves;* because it is the most natural way to create the impressions in the Imagination. It may be possible in many cases to show to the children the ecclesiastical vestments, and the church vessels. When the sacred vessels are shown, the way of handling them will impress the children with reverence and respect. Other objects give opportunities of exercising the senses of taste, smell and touch, as well as that of sight.

Good models and copies, especially of the same size and color, have also a great advantage, because in appearance they are more like the object than smaller copies or pictures, and therefore convey the sense of proportion more perfectly.

Exact pictures of objects that cannot be had are of great value and make a deeper and more correct impression than mere descriptions or comparisons with other objects would produce. This is especially true of the representations of Eastern life objects and habits, because they are so entirely different from our own.

The symbols of things, represented by writing and other signs, have also a great significance in Religious instruction. In the Catechism, in Bible History and in the Liturgy we find strange and difficult names and terms, which are not easily grasped by the ear from the mere sound; the picture of the printed, and still more of the written word, will be a great help to the memory for retaining them, and for using them in their proper meaning. A great many absurdities in the answers of children arise from the fact that they have only half caught, and therefore inexactly retained and reproduced, certain sounds. There is nothing very remarkable in the fact that a child may exchange Matrimony and Purgatory, Confirmation and Vaccination; or that St. Michael may be styled "dark angel" and St. John the "blacksmith." If the written or printed words were sufficiently put before the eyes of the children such mistakes would become less frequent. Whenever they do occur, they are less due to the child than to the Catechist.

The Process by which the objects or their representations or pictures are impressed upon the imagination is conditioned, with regard to its effect, by the ordinary laws which govern the activity of the senses in general and the sense of sight in particular.

(a) *The distance* of the object or representation from the eye must be such, that the eye, without strain can

perceive it. Short-sighted children suffer much from over-strain and ought to be found out and placed in front seats. On the other hand, the Catechist ought not to stand too near to the first row of pupils, neither whilst speaking nor whilst showing pictures or objects, because the eyes and necks of the children in front will suffer from the strain, the impressions will become imperfect and the attention diverted.

(b) *The light* ought to be sufficient; the blackboard should not show any reflection of the light, and its color ought to contrast sufficiently with that of the chalk used. If the light is too brilliant, it ought to be softened by blinds or curtains.

(c) *Sufficient time* must be allowed to the senses to communicate the impression to the Imagination; for the longer the sense is purposely and attentively employed with a certain object the deeper and the more lasting the impression remains. Lantern lectures with too many slides, and even more Cinematographs may be useful for the representation of certain actions; but for the impression of individual objects upon the Imagination they are far less valuable than single pictures.

(d) *Direction is necessary,* especially for younger children, so that they may turn their attention to the different parts of the object or picture; for they often cling to one feature and thus obtain only a very hazy perception of the whole; or the one detail which attracts their fancy may carry away their imagination to quite other scenes or thoughts than those which are represented to their eyes.

Young children must be given a good deal of time, for pictures with perspectives, or prints without colors, are not apprehended by them as representing bodies, but only as surfaces, and it requires some help and exercise to train them in seeing the perspective. The use of the sense of sight has not only the advantage that it helps the Imagination in the receiving and retaining of the

pictures of external objects, it is also a great safe-guard against the distractions, caused by the independent activity of this faculty. A dry and abstract explanatory lesson of revealed truths leaves little scope for the imagination. Adults and more developed children may already have a store of pictures in the imagination which may be evoked by the abstract terms; but the very fact that even they prefer stories and pictures shows that the Imagination in an ordinary Christian craves for food and occupation. In little children the mind is not yet sufficiently trained and fed so as to evoke a picture in the Imagination by the very mentioning of a name or the quotation of a sentence.

Thus the Imagination has no occupation and therefore its interest and activity are either blunted and turn into listlessness, or they follow their own bent and seek for themselves other pictures and occupations. This kind of distraction will withdraw the attention, and so even the activity of the sense of hearing will be deadened or averted from the Lesson. On the other hand, the use of the sense of sight gives a resting place to the Imagination, and instead of being a source of distraction it becomes a powerful aid to the activity of the senses as well as of the Intellect and the Will.

2. Sight and the Intellect.

The impressions made through the eyes reach the Intellect through the inner senses, summarily included in the Imagination. In the preceding paragraph we considered chiefly the impressions made upon the Imagination as far as they are retained by that faculty and at a later date put at the disposal of the Intellect for consideration, abstraction, association and combination.

But there is another and more instantaneous way for the sense impressions to reach the Intellect. They are put before it by the Imagination whilst the object or its representation is still before the eyes, especially if the

exposure is somewhat protracted and thus affords sufficient time to set the Intellect and even the Will into motion. The Will then can command the Intellect to fix its attention on the perception of the Imagination, which is then clearer and more distinct than when the sense impression ceases. This feature attracts and facilitates the work of the Intellect, and therefore creates a greater interest than a dull and dry representation by the imaginative memory. This would in itself be a great gain for interest and facility in the Intellect promote the coöperation of the Will, and even to a certain extent beat down the opposition of the Emotions. But there are other advantages to be gained which chiefly concern the working of the Intellect.

(2) *The spelling of words.* Written words, either in the book or on the blackboard, are a great help in Instruction. We have so many technical terms and strange words in Religious Instruction which the children never meet in other lessons. By writing them we not only bring them before two senses, and thus make a deeper impression on the Imagination, but we give the Intellect a chance to consider them more leisurely, to compare their spelling with other similar words and thus to inquire into their origin and their mutual relations.

E. g. Nature of God, Divine nature, Divinity.
Nature of man, Human nature, Humanity.
Divine honor or worship, Doctor of Divinity.
Divine law or law of God—the comandments; sin is against the law of God.
The *human* nature of our Blessed Lord consisting of soul and body like ours.

Act—deed; actual sin which we ourselves commit; actual grace, which helps us to do good deeds.

Saint—holy; sanctifying grace which makes us holy; the Holy Ghost is called so, not because He is more holy than the Father and the Son, but because He makes us holy—sanctifies us, gives us sanctifying grace.

Confirmation—strengthening, especially in the faith; the Holy Ghost came down on the Apostles to confirm their faith.

Communion—union with; unites us with someone else; Holy Communion unites us with our Blessed Lord; the members of the Catholic

Church are in communion with each other, because they are united by the same faith, the same sacraments, the same visible head; we are also united with the members of the church triumphant, and the church militant; we belong to the Communion of Saints, because as members of the church we ought to be holy, we can and ought to be in the state of grace.

Sacred—made holy; consecrated, made very holy: The Church, the Chalice, the Bishop, the Most Holy Sacrament by the words of Consecration (the part of the Mass at which they are said is called Consecration).

Sacred is related, Sacraments and Sacramentals; they are also means to make us holy; Sacraments give us the sanctifying grace of God through the power which they have received from our Blessed Lord; they are the chief means of our santification and salvation.

These examples are not by any means exhaustive, but they will suffice to show, how the written words can be used to facilitate the understanding of the numerous theological terms with which the children must become familiar. It is not suggested that all the terms that relate to each other should be put side by side as soon as one of the group occurs the first time; they ought to be used rather by way of apperception, *i. e.,* the terms already known should be utilized when a new word connected with them has to be explained. There can be no doubt that this comparison of words will not only make the terms clearer, but it will also stimulate the activity of the Intellect, and train it to inquire into the meaning of the words used. The written word makes this work more easy and effective.

(b) *The comparison of terms and definitions.* The utility of the sense of sight is not limited to the comparison of words of common origin but also to the comparison of terms and definitions which have relations to each other, although the relations are not necessarily expressed in spelling, or of terms which agree in spelling but differ widely in their meaning.

E. g. Natural—belonging to nature; soul and body of man, and ordinarily the use of the senses and the limbs; sight is natural.

Supernatural—above nature, does not belong to nature; a man is a man although he may not have faith or sanctifying grace.

Mortal—a being that can die, like our body or animals.

Immortal—a being that can not die, like the soul or the devils or the angels.

Mortal sin kills the soul—not the natural life, because that is immortal; a man who dies in mortal sin lives in hell for all eternity. Mortal sin kills the soul because it destroys the supernatural life in the soul—sanctifying grace; newly baptised children can go to heaven, because they receive sanctifying grace in baptism, and they cannot commit mortal sin, because they have not the use of reason.

Faith, Hope, Charity and Grace agree in being *supernatural gifts* of God. God gives them when He chooses. People who have not received them, and have not refused them when they were offered, cannot be blamed for not having them; but those who had them and have lost them by their own fault have committed grievous sins.

Faith *enables* us to believe, Hope to trust, Charity to love; Grace assists us in our good works, words, thoughts, and helps us to resist temptations.

The Theological Virtues may also be represented on the blackboard in the form of a tree. Faith is the root of the tree; mortal sins against Faith destroy Faith, Hope, and Charity. Hope is the stem, if it is cut down by mortal sins of presumption and despair, Faith remains, but Charity is lost.

Charity is the crown, every mortal sin is against Charity. When Charity is in the soul the Holy Ghost endows it with His seven gifts and helps it to produce the twelve fruits. Where there is Charity there is also sanctifying grace; when Charity is destroyed, sanctifying grace is also lost.

Actual grace is like the sunshine and rain that makes the tree grow and bear fruit; it comes when it is needed.

Sometimes when there is nothing left but the root the tree begins to grow again, as long as Faith remains the actual Grace may lead back to Hope and repentance, and then through Contrition and Penance to Charity and the state of sanctifying Grace. Without constant actual Grace, Charity, Hope and Faith would soon dry up and die like a tree without sunshine and moisture.

(c) *Surveys of different parts of the Catechism.* The last example has shown us not only how different terms may be put side by side before the eyes of the children, in order to facilitate the intellectual work of comparison, but also to give a survey of several important parts of the Catechism. This point is of great importance for the understanding. In spite of the divisions and subdivisions in our Catechisms the danger remains that these divisions may not contribute to concentration of ideas and that the individual answers remain in the minds of the children as disconnected units. The very fact that the different headings are on different pages makes a mental survey very difficult. But this can be remedied by putting the headings or summaries on the blackboard, so as to show the children the ground they have covered. This simple but effective and rapid review will be the best starting point for a new subject.

We have *e. g.* as an introduction to the *Commandments of God* its summary: Thou shalt love the Lord thy God, etc. Now in dealing with the first four commandments constant reference ought to be made to the first part of that great precept, to show that the observance of the commandments is the fulfilment of the precept of the love of God. Then before proceeding to the other six commandments it ought to appear before the eyes of the children that by obeying the first Commandment we worship God Himself. By obeying the second Commandment we honor Him in His name and His property. By obeying the third Commandment we honor Him on His own day. By obeying the fourth Commandment we honor Him in the person of His representatives.

Then we ought to go back to the precept of the love of our neighbor, and point out how the other six commandments help us to fulfil that part of the precept of Charity. And when we come to the summing up of the latter commandments we shall have a good opportunity to

remind the children, that by these commandments Almighty God not only warns our souls against thoughts, words, deeds or omissions, which would do harm to our souls, but that through them we are protected against harm that might be done to us by others.

By the fifth Commandment He protects the life of our body and soul. By the sixth and ninth Commandments He protects our purity. By the seventh and tenth Commandments He protects our property. By the eighth Commandment He protects our good name.

In a similar way the petitions of the *Our Father* may be grouped; petitions one to four refer to good gifts which we expect from God, beginning with the highest and ending with temporal necessities; five to seven ask for delivery from different kinds of evils.

When the *Commandments of the Church* are explained it will be a great help to put each of them side by side with the duty imposed by the divine law which they apply, enforce and also modify according to the circumstances of place and time.

The first explains the third commandment of God. The regular attendance at Mass on Sundays and holidays takes the place of the pilgrimages to the temple in Jerusalem on the great Jewish feasts; but it is worth pointing out that the law of abstaining from servile work is considerably mitigated, so that *e. g.* cooking and travelling are permitted to us.

The second Commandment modifies the old law of fasting and abstinence by mitigating its rigor, but making it a regular practice, so that we should not neglect our duty of doing penance, a duty which our Blessed Lord Himself declared so necessary. The third and fourth Commandments are substitutes of the laws of the Old Testament concerning the day of Propitiation and the Paschal Lamb.

The duty of the support of Religion and the Priests was strictly enjoined by the Old Testament, and St. Paul applies it without any alteration to the New Testament (I Cor.: 9-16); it is really contained in the fourth Commandment of God.

The Church's laws concerning marriage are an adaptation and development of the ancient legislation, given by Moses to the people of Israel. Some of them are stricter now, because Christian marriage is a Sacrament, and must therefore be carefully guarded by the Church. Mixed marriages were strictly forbidden in the Old Testament.

This conspectus of the Commandments of the Church, put on the blackboard in the form of a scheme after they have been treated individually, will make it more easy for the children to see their necessity, their utility, and the authority underlying them. They will also better grasp the legislative function of the Church and be more willing to submit to her prudence, discretion and maternal affection.

(d) *Symbolical pictures.* There is still another group of representations, which through the sense of sight will assist the Intellect in its activity, *viz*: *symbolical pictures.*

Here the special attention of the children ought to be directed to the decorations of the local church or churches, and those who have any influence in the building and adorning of churches and the provision of vessels and vestments will do a great service to Religious Education by seeing that the symbols are correct, and that there should be no monotony which deadens and stifles all interest and intellectual activity. But whatever symbols are available they should be utilized; because they instruct and they also create a healthy curiosity in the children to find out the meaning of things they find in other churches.

Symbolical pictures are useless unless their meaning is understood. But, on the other hand, the church from the very beginning has used them for instruction. The representations in the Catacombs were chiefly symbolical, and no doubt the Catechumens were anxious to know their meaning. It is all the more necessary in our times to utilize this kind of representation, because we have now so much in the way of realistic pictures, which save people all thinking, or even prevent them from thinking slowly and clearly, that we must consider it a relief and a blessing when we find anything in education which demands thinking and gives the Intellect the joy of overcoming some difficulty. But the use of symbolical pictures offers not only a pleasant contrast to the usual representations, but it facilitates and perfects the intellectual part of Religious Education and is therefore a valuable aid to the Catechist.

If we had any doubt as to the value of symbolical pictures we should easily be convinced of it by the fact that the children of this world spend large sums of money on good pictures for advertisements; for what are these but symbolical pictures which together with the text are meant to drive home a certain lesson in an attractive and clear way.

3. SIGHT AND THE EMOTIONS.

A use of the sense of sight, which occupies the Imagination, leaves clear and lasting impressions in the imaginative memory, and which facilitates and stimulates the activity of the Intellect, will have its great influence also on the training of the will through the Intellect. But the Will is influenced not only by the dictates of the mind, but also by the Passions or Emotions of the lower appetite. If their coöperation can be enlisted, the influence of the Intellect on the Will receives greater force in moving the latter to perform good acts and thus to form good habits with the assistance of God's grace.

Now the sense of sight can be also utilized to this important end. There is no doubt that pictures are attractive to everyone. The reason for this is that their aspect pleases the Imagination and makes the work of the Intellect easy, and the pleasure arising from the natural occupation of these two faculties creates pleasure also in the lower appetite. We know how the watching of interesting scenes or pictures makes people forget for a time their mental troubles or even their physical pain; because the joy afforded by this pleasant occupation outweighs the unpleasant feelings.

Whilst the lower appetite resents any demand for an effort in an uncongenial task, it does not grudge sacrifices if a proportionate pleasure is to be derived either by the members of the body or the congenial occupation of the internal faculties. For this reason an instruction which utilizes the sense of sight will easily gain the support of the emotions.

But the use of the sense of sight may easily go further than merely to break the resistance of the Emotions, so as not to impede the work of the Imagination and the Intellect. If pictures, especially historical and biblical pictures, are well utilized, we may even influence the Will through the medium of the Emotions.

It goes without saying that historical and biblical pictures suppose a knowledge of the story, and that therefore the picture comes after the telling of it, and even after the explanation. The picture will not usually form a part of the practical application; but as the chief influence of the lesson on the Will commences at this point, it will be well to make the best use of the picture immediately before it is reached.

(a) *The picture creates new interest in the story.* If a biblical story is to have influence on the Will it must be well known and understood. But there is the danger that by the time the application stage is reached the interest of the children begins to flag; then there is little chance of making a deep impression on the Will by a practical application, which usually demands some sacrifice or effort. Here the picture comes to the rescue by representing the central scene of the story in a new and interesting way, and it gives us the opportunity of keeping before the eyes and minds of the children the very points which serve as the foundation of the practical application.

(b) The expressions of the countenance *and the attitude of the persons give us hints and helps for practical application.* We have here a great opportunity in opening the hearts of the children to the influence of Christian art. We should miss a great chance in religious training did we not do all we could, that they should be moved gently but deeply by the biblical scenes which were enacted for our salvation, outlined in Holy Scripture under the inspiration of the Holy Ghost, and represented by Christian artists under the watchful care of the church. If by them the children are helped to love God better, to approve of and admire the good conduct of His servants, and to disapprove and abhor the evil conduct of others, we have made a good beginning in the cultivation of the Emotions. It will not be said against us that we advocate an emotional Religion; as long as we consider the

Imagination and the lower appetite inferior to the Intellect and the Will, such an insinuation would not be fair. But as Almighty God has given us these inferior powers for His service, we should not carry out His own designs did we neglect to use them as handmaids of the higher faculties, and if instead of employing them for God's glory we let them run wild and do the devil's work in the souls of the young.

(c) *Representations of certain feelings.* There are certain feelings which are blameworthy and can neither be shown by the Catechist, nor ought they to be provoked in the children, nor even supposed or suggested; *e. g.,* envy, anger. Yet they ought to be known and to be abhorred. The best means is to show them in pictures, so as to obtain the coöperation of the emotions with the judgment of conscience.

There are also good and praiseworthy feelings which manifest themselves outwardly. They ought to be encouraged, but it is not natural to the Catechist to manifest them on any occasion. If they are to have effect they ought to be spontaneous, lest the children take the manifestation for the essence and thus copy them in an affected way. Here again the pictures of scenes are valuable; the expressions of the persons represented in them remain before the children and the whole of the surroundings exercise a natural influence on the Emotions. There is another advantage, *viz.*: that the feelings are not violently stimulated, but gently and steadily, and it is this kind of Emotions which are the most effective for the training of the Will.

Of all the representations which impress the soul through the sense of sight the biblical pictures are the most important for Religious Education; for they fill the Imagination with good material, they convey to the Intellect the revealed truths in a way which is natural and

pleasant, and they also secure most effectively the co-öperation of the Emotions for the training of the Will.

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SURVEY OF THE FIELD

LIBERAL AND VOCATIONAL EDUCATION

Among the many forces operative in the educational field which are making for a modification of what has heretofore been known as liberal education, the most important and far-reaching is the movement for vocational education. During the last decade, this movement has grown in strength and has attracted such wide-spread attention that it provokes discussion wherever educators are assembled. At the meeting of the Department of Superintendence of the National Education Association, held in Richmond last February, Doctor David Snedden, Commissioner of Education for the State of Massachusetts, presented a paper of far-reaching importance on the "Fundamental Distinctions between Liberal and Vocational Education." The paper was followed by an able discussion of the subject, from a divergent point of view, by Professor W. C. Bagley of the University of Illinois. The readers of THE REVIEW cannot fail to be deeply interested in this subject which is just now occupying a central position in the field of education. Through the courtesy of Dr. Snedden and the Secretary of the Association, we were provided with a manuscript copy of this valuable paper. As the paper will probably appear in its entirety elsewhere in due time, we shall content ourselves with quoting extensively from it, adding our own comments as we proceed.

Catholics have an interest in this subject over and above the interest which others possess. Our system of Catholic schools, from the kindergarten to the university, will necessarily be affected in many ways by the development of this movement. It therefore behooves all those who are responsible for the future of our school system to follow with great care what is being done in this matter

by the public school system of the United States. There are many things of value which we may learn from it and there are many features against which we should be on our guard. The importance of the subject is such that we deem it proper to present an extended discussion of it, running through several issues of THE REVIEW.

Liberal education has been in the field for a very long time, and, before we proceed to replace it with something else or to modify it profoundly, it is evidently the part of wisdom to bestow careful attention on the nature of liberal education in itself as it has heretofore existed, and upon the claims which it can make for perpetuity in its present form. Dr. Snedden seems, in his paper, to take his place with that very large group of educators in our country who give scant recognition to anything that savors of the past. The promise of the future to these men looms so bright that it seems to dull their vision and prevent them from seeing the merits of what has previously existed. But let the Doctor speak for himself:

"For many years, even centuries, secondary schools, colleges, and elementary schools have existed for the purpose of giving to young people, and especially to those of greatest promise, what we call general, or liberal, education. Every civilization has had its schools, wherein have been taught the vernacular and other languages, philosophy, science, art, literature, and history. Many and varied have been the alleged objects of this general education. At times, people have sought through it to increase and diffuse the social inheritance of culture which they had evolved largely from within themselves. In other eras people have sought through their schools primarily to make available the liberal learning of other peoples, and sometimes of other ages. So long have schools for the giving of general culture existed that their methods and processes have become fixed and stereotyped, those that are wasteful and ill adapted hardly less

than those that are fruitful and demonstrably efficient. These methods and processes, like those found in the pre-scientific stages in almost all other lines of human endeavor, have been formed through ages of selection, have become crystallized as customs, and are approved and defended usually with all the favor that attaches to the historic faiths."

To the Commissioner, this state of affairs is one that need not long concern us, since it is about to pass away forever; and there are few who will dispute with him the desirability of this change, provided they agree with him in their verdict as to the rigid and irrational character of liberal education in the past. If it is true that liberal education has long since lost its flexibility and become rigid and stereotyped, wasteful and ill-adapted to the purposes for which it was created, no one should mourn its passing. But here is precisely the question which must be faced, and it will not serve the purpose to pass it over with mere assertion and dazzle the eyes of the uninitiated with the usual appeal to the marvels of modern science, as Dr. Snedden would seem to do when he adds to the foregoing paragraph, "But in education the ages of faith are coming to an end, and the age of science is drawing on. Education henceforth can rest on a basis of custom and dogma hardly more than can medicine, engineering, agriculture, and war. The public is forcing the demand for a more purposeful, a more scientific, and a more efficient and liberal education in the schools. This demand is not always articulate, and always lacks definition, but it is real, nevertheless."

This is a strange appeal from the mouth of a leader in the field of education. Are we to understand that he approves of mob leadership instead of the guidance of science and intellect in the professional field? Is the public demand the last and only arbiter in governing and guiding the processes of education? If so, education will necessarily level the race down to the intelligence of the

mob instead of guiding it to higher levels. The greatest good of the whole people should be, of course, the aim of all democratic undertaking; but the greatest good of the whole people demands most imperatively the highest possible training of the few who must furnish leadership. Without leadership the multitude is always doomed to destruction and disaster. The leaders in a democratic country must come up out of the rank and file of the people, but their ascent must be justified by superiority of intellect and character, and by the training which at public expense is bestowed upon them to fit them to lead the whole people to higher planes of life. It is therefore a fallacy of the gravest kind to appeal to the popular clamor as the final judge in those matters which concern the life and progress of the whole people. To do this would be to deny the necessity of leadership.

It may be true that liberal education as it has existed is subject to all the faults pointed out, but this should be shown by an analysis of the case in question, instead of being decided by the demands of the general public. Of course, it is quite possible that Dr. Snedden merely meant to point out a current fact which, if true, is indeed lamentable, without in any way meaning to approve of what he sees to be taking place. This remark would also apply to the following paragraph in his paper.

"It is the public, likewise, that is back of the demand for schools for vocational education. Vocational education has hitherto beeen carried on in civilized society largely by agencies other than schools, among which the shop and the home have been the most conspicuous. Schools have, indeed, long existed wherein have been trained physicians, engineers, teachers, bookkeepers, military leaders, and the like. These schools have come to be recognized as the chief agencies in training for the professions; but for other callings, not professions—such as those followed by the carpenter, the machinist, the weaver, the farmer, the cook, the stone-

cutter and the thousand other specialized workers in modern society—few schools have yet been organized, or even projected. Now comes the twentieth century, with its demands on America, as on other civilized countries, that opportunities for vocational training shall be made available for any and all of those desirous of entering the great variety of pursuits wherein men and women contribute useful service to the world. It is a matter of easy demonstration that the workshop, the home, and other non-school agencies, are unable, under modern conditions, to meet the demand for an efficient vocational education. History is here repeating itself, since schools of general learning were established when the home, the church, and the farm proved unequal to the task of providing the liberal education. Statesmen and educators are now confronted by the gigantic work of organizing vocational schools in great variety and in large number, to supplement schools of general education. Society is demanding that these schools provide training for the agricultural, commercial, industrial, and home-making occupations, and is insistent that such schools shall not disregard the needs and capacities of any young people over fourteen years of age when these are confronted by the necessities of entering upon profitable occupations."

No one familiar with the developments of the last decade will question the truthfulness of the statement here made. If there is any fault to be found with it, it must lie in the implications which may be read into it, a procedure which would be unfair. Must we take it for granted, however, that just because there is a popular clamor for a radical departure from all our educational traditions, they should be abandoned without an effort to preserve whatever of good they may contain, and that we must at once march off in the direction indicated by the clamor of the hour? It is this abdication of intellect to popular clamor that characterizes the weakness of much that is written on this subject at present. If

America gained her freedom, it was largely due to the wisdom and strength of character of General Washington, who checked the demands of the soldiers, and who urged his views upon a reluctant Congress until he compelled them to listen to the voice of reason. The good of the people must undoubtedly be the end in all educational movements, but the people themselves are not to be trusted in their hasty demands. They must be reached and reasoned with by the few who have been given special advantages of intellect and training for the express purpose of guiding the multitude in the pathways of wisdom. Indeed, this truth is not far from the mind of the Commissioner, as may be seen by his own statement.

"The difficulties to be encountered in establishing vocational schools are great, and almost endless in number. Few satisfactory precedents for systematic vocational education for occupations other than the professions exist. Professional schools offer but limited suggestions as to successful forms of vocational education for agriculture, industrial, and other non-professional pursuits. It is very necessary, that, before we begin to organize vocational schools, to formulate courses of instruction, and to train teachers for vocational education, we should endeavor to state, as clearly and definitely as possible, our theories as to effective aims and methods for this form of education. The public will charge us, and rightly so, with gross inefficiency, if we undertake to spend the public money in creating new types of education before we have clearly defined our aims and plans for its profitable administration. We occupy the position of educational architects. It is to us that the public looks, for our sketched plans of the structures that it is proposed to erect, and later for detailed plans and specifications."

This puts the whole question where it belongs, and it points to the fact that after all we are but hiding when we, as educators, shift the blame or responsibility to the public, for the radical changes that we propose to make

in traditional educational processes. If we choose to regard all the wisdom and experience of the past as negligible quantities, and undertake to construct our educational future in the light of educational hypothesis and theory based largely on analogies to other like processes, we must be content to assume the full responsibility as the architects. If the public clamors for departure from the old liberal type of education, and demands that vocational education be substituted for it, the public is only echoing the views and policies of educators who, during the past decade, have been busying themselves creating this demand as a means to help them in their work of reconstruction.

We are not concerned, at the present moment, with the decision as to whether the proposed changes are beneficial or injurious. Our purpose is merely to point out that the full responsibility for these changes rests, and must continue to rest, upon the leaders of educational thought; and it behooves them to study the question on its merits and to show cause for each modification that is proposed and for the introduction of each new element that is claiming its place in the educational system which we are erecting. It will not do to devote all our attention to the offerings of scientific speculation, nor to abandon as worthless the voice of authority which at least brings to us the experience of the intellect of the world during many centuries.

If the appeal is taken to modern scientific procedure, then it should be remembered that in the new methods in science the authority of the past has not been disregarded. No worker in the field of science attempts to dispense with authority—the authority of his fellow workers and of his predecessors. The individual contribution to any science is an infinitesimal quantity compared with the truths advanced in the name of authority. It is all very fine to proclaim our freedom from authority and dogma in matters of science, but the fact remains to-day, as it

has always been, that all progress is hopelessly impossible unless it is based on authority and on the findings of the past. Must every student of medicine first proceed to demonstrate the truths of the great laws of biogenesis and homogenesis? Does not all his work, as a matter of fact, rest on these dogmas of science? Do the students in our secondary schools accept the heliocentric system as a dogma, and, if not, how many of them have proved it for themselves? Are the laws of the radius vector to be rejected because they have been held now for some few hundred years? It is, in fact, the merest claptrap to speak of the departure of dogma and authority from the field of human progress in any department of science. But let us follow Dr. Snedden in his analysis of the situation.

"The first question encountered is as to how far vocational education resembles, in its underlying principles, desirable methods, and serviceable practices, the forms of historic school education with which we have already become familiar. What are the essential likenesses and differences between vocational education and the general, or liberal, education which now for many centuries we have seen carried on in school and college? How can we expect to utilize our experience in connection with general or liberal education as a basis in devising a suitable practice in vocational schools? To what extent can the two forms of education be carried on side by side, or merged, in actual practice, and to what extent may they be kept distinct, and perhaps, in a measure, opposed to each other? How far will it be practicable to utilize existing administrative machinery, including such factors as school boards, superintendents of schools, school principals, school buildings, and the various material appurtenances of education, to accomplish both the ends of liberal education and of vocational education? To what extent can teachers trained for the one form be utilized in the other? Obviously, these questions are of funda-

mental importance, in view of the prevalent tendency to demand that existing school organizations shall be expanded so as to include the new forms of education."

We entirely agree with the program here outlined. However we may differ as to conclusions, there is no doubt that we must find an answer satisfactory to ourselves to each of the questions here proposed before we can proceed with safety or intelligence to work out the details of our plans for the schools of the future. Dr. Snedden does not leave his audience in any doubt as to where he stands on many of the issues here outlined. His statement is, in fact, admirable for its clearness and straightforwardness.

"It is the thesis of this paper that vocational education differs from general, or liberal education, fundamentally as regards its essential aims, and that, therefore, it will differ also fundamentally as regards the means and methods of instruction, and those administrative agencies which are intimately related to means and methods of instruction. It is further contended that vocational education and liberal education cannot be effectively carried on so far as regards a given group of pupils in a way which permits of a considerable blending of unlike types of instruction. To attempt this is to defeat the aims both of liberal and of vocational training. One of the essential conditions of genuine efficiency in either liberal or vocational education is a considerable degree of concentration on the part of the pupil on the one type or the other, so far as regards the expenditure of his time and energy in any given line."

From this statement it would appear that vocational education, the new type being proposed, is not to be a development of any educational forms of the past, but a brand new creation. This fact should make us pause and drive us to study the situation with great care; for education is a vital process, and spontaneous generation does not often occur, to put it mildly, in the world of life.

It is true that on every side we are witnesses of new adjustments to changed environmental conditions, but in all such adjustments the permanent elements are far more extensive and pronounced than the new modifications or variations called forth to meet the new environment. It may be, of course, that vocational education has no genetic relationship to liberal education; it may be that the educational processes heretofore carried on in the home have always been organically separate from those which obtained in the school; and it may be that our vocational education is a modification of the home process and not of the school procedure, but it behooves us to look into each and every one of these maybes with more than ordinary care. And if the proposed type of vocational training cannot trace its descent from pre-existing types, it will behoove us to proceed very slowly indeed with the initial stages of this new creature which we propose to call forth out of the fullness of our wisdom, unaided and unenlightened by the experience of the past.

In the paper before us, considerable effort is expended in demonstrating the want of clearness in our educational aims in every stage of the educational process. Much of what is here said has, indeed, only too much foundation in fact; but there are many who are not willing to go the length that Dr. Snedden does in condemning the prevalent attitude on this subject. There is no question, however, that our work would be greatly improved by each step taken in added clearness of our educational aims, and this applies to every stage of the work from the kindergarten to the university. This phase of the paper might be studied with great profit by every teacher, no less than by educators who occupy supervisory positions.

"The difficulties encountered in the effort to make the foregoing thesis comprehensible, arise from the fact that, as respects many phases of education, and especially that of secondary grades, we have as yet no clearly defined aims which are of demonstrable value. A large

part of the effort which we expend on general education is directed by aims which are the outgrowth of custom, crude psychological analogies, and vague aspirations after culture and social efficiency. These aims do not stand the test of efficiency as should aims that are scientifically derived and purposefully pursued. Clearly, there is as yet comparatively little definiteness to be found in our formulations of the aims of all forms of education. Indeed, we educators seem to be reluctant to define our aims in forms that are concrete and specific. It is a reproach to education that this should be so. With the exception of a few of the subjects taught in the primary grades, it seems clear that we have quite failed so to define our educational purposes as to demonstrate, on the one hand, their worth or validity, and on the other hand to make such purposes serve both as the guide and the measure of the results which we attain through the practices that we employ."

The author proceeds to illustrate this thesis, pointing out the art of penmanship in the primary grades as an instance where the aim is fairly well defined, and hence we are able to test, comparatively, various methods of teaching penmanship. In the course of time, he goes on to say, "We shall undoubtedly find ourselves able to test the efficiency of teachers as well as their methods in terms of the product of their teaching." Teaching formal reading and spelling is a second instance where the aim is satisfactorily defined, after which he adds, "But outside of these limited fields, we possess no satisfactory definitions of valid aims such as a well-developed educational scheme obviously requires." If this be true, it is indeed an amazing accusation to be brought against the educational profession of our day. It is tantamount to saying that the whole army of educators are marching on blindly without clearly defined aim in their endeavors, suggesting new methods, new schemes, talking loudly and enthusiastically of the value of education, and all the while being

profoundly ignorant of what they are doing or whither they are leading the multitude. Dr. Snedden does not rest satisfied with a mere accusation of this kind. He proceeds to point out illustrations of the truth of what he says. Many of these illustrations will be regarded as suggestive, in themselves, apart altogether from the uses which are here being made of them. The following is a case in point:

"For example, we have been urging for many years the introduction into the elementary school of rudimentary science teaching, variously characterized as 'nature study,' 'elementary science,' and 'general science.' But we have never yet developed a generally acceptable formulation as to the aims which should control in teaching this subject. We have argued in many tongues as to its educational value. We have set up for it, indeed, a variety of aims, of a more or less mystical nature, and usually expressed by such general phrases as 'love of nature,' 'general information,' and 'scientific spirit.' None of these formulations of aim has stood the test of time in the sense that they serve to define and test methods of teaching. A partial consequence of this situation is that means and methods of teaching nature study, as well as the organization of the subject itself, have been without guiding purpose, and have therefore remained chaotic, vague, and futile."

However poorly the elements of science, under whatever name they pass, are taught in our elementary schools, it is to be hoped that the picture here presented is far from being universally accurate. A discussion of the aim of science teaching in the elementary school must be deferred; but obviously, it would not be difficult to make clear to any teacher valid aims in this field. Not even penmanship, reading and spelling, offer more readily discoverable aims, but the subject should be approached from another angle. At present we shall follow Commissioner's Snedden's indictment somewhat further.

"Similar criticisms can be applied to much of the other work in elementary schools. The situation in secondary education is worse. We surely have, for example, no clearly defined purposes to control in the teaching of mathematics in high schools—purposes, that is, of a demonstrable validity. Two purposes now are supposed to guide our efforts in this field—one that of fitting pupils for examination, and the other that of giving general mental training. Neither of these objects, however, can be called educationally valid. The first is surely not an end, but a means, while the latter possesses no necessary connection with the steps which are now taken in mathematical teaching. In other words, though we may intend that mental training shall result from the teaching of mathematics, we have no assurance that it does so result, nor is this end yet so clearly defined as to have a bearing upon the means and methods of instruction which we employ.

"We can give more clear definitions to vocational, than to liberal, education, because in its simplest and most significant sense, vocational education is some form of education designed to equip a young person for a recognized calling. In endeavoring to define vocational education we have already, indeed, created many unnecessary obstacles. It should surely be possible for us, by studying the requirements of recognized callings, such as medicine, teaching, bookkeeping, carpentering, printing, tailoring, cooking, and the like, to derive from each one and to define those specific requirements as to skill, technical knowledge, and ideals which persons trained for that vocation should possess. Having thus defined the ends which we are to achieve, the procedure of seeking appropriate means and methods of realizing these aims should not be difficult. We have undoubtedly been confused as regards vocational education, on the one hand, by our efforts to link such education up with the practices of general or liberal education. We have also obscured the situation

by our unwillingness to undertake in our schools more than a part of the vocational training actually required to produce efficiency in a calling."

After applying the above to the training of teachers and to the educational process as conducted in schools of engineering, in both of which it is pointed out "there has been a reluctance to make clear-cut distinctions between the kind of specific training that the successful mechanic requires in any particular field, and the general education which might be useful to him as a man, but has little or no direct bearing on his efficiency as a mechanic. The failure to make these distinctions is largely due to the potency of the academic tradition in all public education." Dr. Snedden does not seem to recognize the fact that many men refuse to make the distinction he calls for, not from any motive of subserviency to academic tradition, but from the sincere conviction that such a distinction is unnatural, and leads to errors of a very grave character in dealing with many of the fundamental problems in education. This phase of the subject, however, will be better understood after the reader has listened to the Commissioner's suggestion on the fundamental differences between the aims of vocational and liberal education. Before passing on to this part of his paper, our readers will be interested in a brief glimpse of Dr. Snedden's view of the aims of a liberal education as they now prevail in our American schools.

"It has been said above that the aims of liberal, or general, education as now carried on are not clearly defined. Some of the alleged aims controlling in the choice of ways and means of liberal education are directed towards what are, in reality, means only, as when a school seeks to make the mastery of Latin, or of algebra, or of ancient history, a goal of its efforts. Other aims, often held forth in glowing terms, but which are rarely analyzed and defined, are vague and mythical, lacking definite connection with the educational processes as

actually administered. Such are the ends described by the mystical phrases 'culture,' 'character,' 'mental discipline,' 'self-realization,' 'capacity for self-direction,' 'social efficiency' and many others of similar nature. But in the best of contemporary practice where the liberal education of youths from fourteen to twenty years of age is concerned, three types of aims may be distinguished, each of which possesses obvious validity, although the actual 'functioning' of the means employed to attain them is often questionable. In the first place, the attempt is made to have the youth master the use of certain intellectual tools which are assumed to be capable of general application in the pursuit of vocational, as well as in the pursuit of cultural, ends. The most perfect example of these intellectual tools is that of 'English expression,' while modern languages and mathematics probably rank next in importance. In the second place, contemporary, secondary and college education seek to have the youth become master of certain more general intellectual processes of work, such as scientific method of inquiry, the use of logical methods of reasoning, ready ability to employ reference materials, and the like. This is not a well-defined aim yet. In the third place, the endeavor is made to have the youth gain in appreciation of some of those forms of art, literature, science, and other divisions of the social inheritance, the general or university possession of which is esteemed a thing of value. . . .

"It is probable that a more fundamental analysis of the aims of liberal education will be necessary before the contrasts which undoubtedly exist between it and vocational training can be clearly defined. It is also probable that, to a certain extent, contemporary so-called 'liberal education' is actually confused by the attempt to realize quasi-vocational aims. For example, it may be doubted that algebra, as the subject is commonly taught, contributes in any degree to culture or liberal learning, whereas for many students it possesses undoubted use-

fulness as a vocational tool. The attempt to teach it in conjunction with liberal studies, however, leads to confusion, because the methods of approach and the character of study suited to algebra as a vocational tool do not suit such studies as English literature, history and others of a more purely liberal nature. It is the writer's conviction that the most useful definition of liberal education now available is that which defines it primarily in terms of education towards higher utilization. Man stands, to the world above him, in a two-fold relationship. He is a producer of utilities on the one hand, and on the other, for his own growth and development, he must utilize utilities. That education which trains him to be a producer is vocational education. That education which trains him to be a good utilizer in the social sense of that term is liberal education."

Here we have Dr. Snedden's fundamental distinction and, in the light of this statement, we can more readily understand the views which he has expressed above with reference to the educational aims which have prevailed in the past and are prevailing at present in both elementary and secondary education. The difference between the aims of these two phases of education is here stated in terms of economics instead of in terms of psychology or of education, and while it is catchy, there are many grave objections to be urged against it, as, indeed, against much that is put forward in this able paper. It is somewhat strange that the relationship of these two aims was not more clearly visualized. The developmental processes which control the early phases of organic growth in most of the higher forms of life, have as aim the lifting of the organism to the parental level. The growth that is linked with the developmental process in these early days of the life of the organism have as their sole legitimate purpose the aiding of the process of development. In like manner, liberal education always has had, and must have, as one of its fundamental aims mental development—the lifting

up of the mind and character of the individual to the plane on which the adult must continue to act and to produce. Liberal education corresponds in its aim to the developmental phase of organic life, whereas vocational training corresponds to that growth of organic power which succeeds the completion of organic development. This subject is of such vital and far-reaching importance that we shall continue its discussion in the next issue of THE REVIEW.

THOMAS EDWARD SHIELDS.

THE CATHOLIC SISTERS COLLEGE

At its meeting on April 22nd, the Board of Trustees of the Catholic University gave a definite shape to the teaching carried on for the last three years under the guidance of the University for the better formation of our Catholic Teaching Sisters in all that pertains to their scholastic duties.

The institute is henceforth to be known as The Catholic Sisters College, and has been incorporated as such under the laws of the District of Columbia. It is an independent corporation, separate and distinct from the University, but affiliated with it, so that the graduate students of the College after having passed the examinations approved by the Trustees of the University, may receive University degrees.

The corporation has control of its own property which it may sublet to religious communities of women who wish to establish convents or houses for students attending the College. The land now held by the University for the purposes of the Sisters College may be leased to religious communities for ninety-nine years, with the power to sublet, under such rules as the incorporators of the College shall adopt.

The names of the original incorporators and Directors are: His Eminence, James Cardinal Gibbons; Most Rev. Henry Moeller, D.D.; Most Rev. James John Keane, D.D.; Most Rev. James Hubert Blenk, D.D.; Rt. Rev. Regis Canevin, D.D.; Rt. Rev. Michael J. Lavelle, D.D.; Rt. Rev. Thomas J. Shahan, D.D.; Charles J. Bonaparte, Esq.; Walter George Smith, Esq.

The Directors elect their own successor, but always from the Board of Trustees of the Catholic University. Their regular meeting takes place on the second Tuesday after the Easter Sunday of each year, at Washington.

The immediate government of the College will be carried on by a Board of Studies and Discipline. This Board is composed of the Ecclesiastical Superior, *i. e.,* the Archbishop of Baltimore, the Director of the College, the Dean and Vice-Dean of the Faculty, a Secretary, and five others appointed by the Board of Directors. An Executive Committee of three Directors, appointed by the Board, serves for a specified time, and has

authority to take provisional action in regard to all educational and disciplinary needs of the College, to visit and examine it once a year, and make a full report to the Directors at their regular annual meeting in regard to the educational, disciplinary and business affairs of the College.

The plan of study and discipline will be regularly determined by the Board of Studies and Discipline with the approval of the Board of Directors, and must correspond with the best traditions and principles of Catholic education of women. The methods recommended by the Holy See for the Catholic University of America, as far as applicable, will be followed in the College. Candidates for admission must provide a testimonial of character and satisfactory evidence of their qualifications to enter on the courses of study in the College.

The courses of study are grouped under the following heads: Religious and Moral Instruction, Educational Courses, Philosophy, Mathematics, Sciences, Languages, Ancient and Modern, History, Letters, Art, Music.

BREAKING GROUND

During the past three years the work of the Sisters College has been carried on under many and great inconveniences. A portable hall, located on the grounds of the Benedictine Convent in Brookland, has been used as a lecture hall and chapel. There were no laboratory facilities available, nor was there a sufficient number of classrooms. The Sisters resided in rented cottages scattered through the village. It is undesirable that these conditions should continue longer than the present school year.

On the 28th of April ground was broken on the new site of the Sisters' College for Community residences for the Sisters of St. Mary of Lockport, N. Y., and for the Sisters of Divine Providence of San Antonio, Texas. It is expected that these houses will be ready for occupancy on the first of October. The portable hall now in use will be moved to the new site during the summer and will serve for some time to come as a chapel. Plans have been approved and the contract let for a building which will afford space for kitchen, dining-room, laboratories, library and lecture halls. The erection of this building will be begun as soon as sufficient funds can be secured.

A few generous donors have contributed sufficient to pay for the portable building and its equipment and $10,000 towards the erection of the new hall. It is hoped that the friends of the Sisters throughout the country will contribute at once sufficient funds to complete this building.

THE CHILDREN'S CONTRIBUTION

It has been suggested by the alumnae of the Sisters College that the children in the Catholic schools throughout the country be invited to contribute ten cents apiece towards this building fund. Many reasons for such a collection will immediately suggest themselves to pastors and teachers. The children will be the ultimate beneficiaries of whatever is accomplished in the Sisters College. It is important that they be made aware of this fact. A little sacrifice on the part of each child, made in recognition of the many sacrifices which the Sisters are making for them, cannot fail to have a good effect on the characters of the children. The Sisters College cannot have a better foundation or one that will bring upon it more abundant blessings from heaven than the free offerings of the little ones of Christ. This collection will help to make known to all our people the fact that the teachers in our Catholic schools are striving to obtain the best possible training for their work and it will increase public esteem for our schools and quicken generosity towards them.

Our present need urges us to request that wherever possible the children in our schools be invited to contribute their mite before the close of the present school year. The returns should be sent to the Dean of the Sisters College. A list of the schools and the amounts contributed will be published in the REVIEW.

The following admirable statement of the history and scope of the movement is taken from *The Labarum* of Mount St. Joseph's College:

Nearly thirty years ago John Gilmary Shea in answer to those who objected to the proposed Catholic University in America on the ground that parochial schools were needed rather than a university, wrote: "The question of a university is entirely distinct from that of the gratuitous education of the

poor, and the steps to be taken to save them from influences hostile to their faith, by so training them that as they must by God's providence grow up to be Americans, it shall be as Catholic Americans." In forecasting the curriculum of studies to be taught in the University he urged the introduction of a new feature, the faculty of jurisprudence. But there was to be a new feature that Dr. Shea did not foresee, one which was to show that the idea of the University is not entirely distinct, but closely correlative with the parochial school idea; a feature that was to assist greatly in perfecting the Catholic School System in America by rounding out and completing it,—the Sisters College. Although, considering the difficulties to be overcome, the Sisters, trained in the normal schools of their various novitiates, had accomplished wonderful results in the field of Catholic education, many important details were lacking. There was no adequate provision for the higher education of women; the high schools and academies, though doing excellent work, needed more effective direction; the parochial schools were being brought to a high standard of efficiency by individual pastors; yet there was felt the need of a central, unifying force that would lay down principles, formulate methods, and teach as having authority. The natural source from which these effects should proceed was the Catholic University of America.

It is interesting to study the development of the normal training school that led to the establishment of Sisters College. In the Third Plenary Council of Baltimore, at which the project of founding a university took definite shape, ways and means were considered for making the parochial schools more efficient and for providing suitable schools for the higher education of Catholic youth. This implied, of course, the training of teachers, for without efficient teachers there can be little hope of efficient schools. In defining the scope of the University, Pope Leo XIII ordained that instruction was to be provided for clergy and laity alike; and he urged the affiliation not only of seminaries and colleges but of "other Catholic institutions of learning." From its inception the idea of a normal training school was associated with the work of the University. In 1888, the Most Rev. John Joseph Keane, then the Right Reverend Rector of the new University, in an article on the Catholic Universities of France, referring to the number of ecclesiastical

students preparing themselves to be professors in seminaries and colleges, showed that the same opportunities should be offered in America: "Our seminaries and colleges, already numerous and excellent, must be still more multiplied and perfected in order to meet the demands of our rapidly increasing and steadily progressing Catholic population. The religious orders and congregations established for that special work stand already in sore need of helpers in so wide a field, and these must be prepared for their important task, not only by specially wide and profound studies but also by the normal training that will fit them to impart knowledge successfully."

So rapidly did this germinal idea of a normal training school develop that two years later the Most Rev. J. L. Spalding, in an article in *The Catholic World,* urged the establishment of 'a central normal School, a sort of Educational University' for our Catholic Sisterhoods, and outlined the plan upon which it might be conducted, a plan that is now in practical operation at the Catholic University: "The history of education, the theories of education, physiology and psychology in their bearings upon education, the methods of education, should, of course, form part of the curriculum. Philosophy and literature, and possibly the classical languages and physics, should also have chairs; for the aim of a true normal school is not merely to impart professional and technical knowledge and skill, but to give culture of mind, without which the teacher always works at a disadvantage. The lecture-halls and classrooms should be in a central building, and around this the teaching communities should establish houses for their younger religious. Here they could live according to the prescriptions of their respective rules, and would meet only in the lecture-halls and classrooms. If some Catholic who has both mind and money could be induced to put up the central building and endow three or four chairs, the teaching communities could easily bear the expense of erecting their own houses. In this way we should have an Educational University which would become a source of light and strength for all Catholic teachers. Its scholars, scattered throughout the various schools of the country, would not only raise the standards of education, but inspire the enthusiastic love of mental culture which is the impulse to all effective intellectual work."

This plan found favor among many eminent scholars, but in general it was looked upon as a fine idea truly, but purely utopian. For twenty years the teaching Sisterhoods of America continued their appeal for help in their educational work. In the meantime they had turned reluctantly to state institutions, and still there came no answer to the question, How shall the Church in America provide for the training of religious women who desire to become more proficient in their high and sacred calling as teachers?

It was the Catholic University of America that solved the problem. Its most distinguished professors favored the establishment of a Sisters College under the auspices of the University. In 1905, Dr. Shields, to whom the Sisters owe a deep debt of gratitude for his untiring efforts in the work, wrote: "If our Sisters are to develop women's colleges and help to solve the many pressing problems confronting the home-makers of the future, provision must be made for the adequate training of the Sisters. Here under the shadow of the University, there will arise within a few years a Catholic Teachers' College for women, to which the various teaching orders will send their most gifted members to receive the highest training that the age affords and to carry back with them to their several communities a knowledge of the latest developments in science and of the most approved methods of teaching."

In 1911, upon the formal petition of Mother Mary Cecilia, Superior-General of the Sisters of Charity, B. V. M., Monsignor Thomas J. Shahan, Rector of the University, obtained from the trustees and ecclesiastical authorities authorization to offer university courses to the teaching Sisterhoods. This was the beginning of the far-famed Sisters College at Brookland, which is today an integral part of the Catholic University of America. Needless to say, a new spirit was awakened. The necessity and the wisdom of the movement were universally acknowledged. Other universities offered summer school courses, Marquette in Milwaukee, De Paul in Chicago, Creighton in Omaha, of which the Sisters gladly availed themselves. Besides the work of the scholastic year summer sessions were also held at Sisters College. From every part of the country, from California and Nova Scotia, from distant Vancouver,

from New Orleans, and even from England, Sisters went to Washington to read for degrees. This, however, involved great sacrifices and especially where a large number of Sisters wished to go, an expense which many of the communities could ill afford. Again the University professors came to the assistance of the Sisters and offered to establish Extension Courses. In this undertaking a powerful support was found in the Most Rev. James J. Keane, Metropolitan of the Archdiocese of Dubuque, who offered to place the laboratories and lecture-halls of St. Joseph's College at the disposal of the Sisters for a summer session. Professors from the Catholic University, from St. Joseph's College and St. Paul Seminary will associate in the work which will run along lines parallel to those of the Washington session. To quote Dr. Shields again, "Ample provision will be made for the instruction of every Sister engaged in the work of teaching, whether in the primary department, the grammar grades, the high school, college, or novitiate."

In looking back over the progress of the movement, it would seem that after a long period of waiting, important forces and uses of the University became known to people in general with a suddenness that surprised many. Four years ago at a meeting of the Catholic Educational Association held in Detroit, a speaker in one of the discussions complained of the remoteness of the University from the popular mind, and suggested that a picture of the buildings be placed in the schools that the children might at least know of the existence of such an institution. Today the powerful, vitalizing influence of the University is felt directly or indirectly in almost every Catholic school in the United States. And this happy result has been brought about principally by the establishment of Sisters College.

A letter from our Sovereign Pontiff, Pope Pius X., to Cardinal Gibbons, Chancellor of the Catholic University of America, expresses the wish that the University be the center and source of vitality for all our institutions. Commenting on this letter, Dr. Pace shows that the normal relations between the University and our Catholic schools is an affiliation which makes the child in the grades no less than the graduate student a product of the University in what is most essential for moral, mental, and religious formation. We may conclude these notes with

his significant words: "In the latest accessions to the group of religious communities that surrounds the University, the Holy Father recognizes with evident pleasure the Sisterhoods whose members are consecrated to the work and the duties of the school. Their presence here and their eagerness to profit by university instruction may truly be regarded as one of the most promising features of the actual situation. As they represent that portion of the field in which the educative process makes the greatest demands on the teacher and affords the fullest opportunities for developing the pupil aright, it will readily be seen how much depends on their formation. Through them the influence of the University is extended to the foundations of our school system and consequently to every Catholic home. What is done for these teachers is a service which the University gladly performs in behalf of the children, their parents and their pastors. It is in some way a return for the generosity of our people in supporting the University. And it certainly is a form of coöperation towards the attainment of the worthiest ends."

DISCUSSION

A WORD ON OUR PUBLIC LIBRARIES

Not long ago five hundred girls between fourteen and sixteen years of age, working in Chicago factories, were asked this question: "If your father had a good job so that he could afford to keep you in school, would you prefer to be in the factory or in the school?" Four hundred and twelve of these girls replied that they would still prefer to be in the factory. Suppose five hundred working boys at any age below eighteen were asked whether they would prefer to do manual work or to go to school, the answer would certainly not be more favorable.

This state of affairs forebodes evil days, for prisons and workhouses are filled chiefly with people who landed there through sheer ignorance and utter apathy toward mental culture. There is a great task here confronting those having charge of public school education, nor can those into whose hands the future of our Catholic pupils is entrusted avoid their share of responsibility. If Catholics are not to swell the number of prisoners, our Catholic children must be roused and a desire must be instilled into them for more knowledge and for knowledge of more worth than that which is now possessed by their non-Catholic companions.

Our public libraries, for which we pay taxes, ought to be made to yield a commensurate benefit to our children. If they are not doing so, the fault lies with ourselves rather than with the libraries. Go any day to the Public Library in your town at the close of school hours. You will always find long rows of boys and girls two feet nine inches high and upward bringing back books and asking for others on given subjects. At the Wilmington Institute Free Library, not long ago, when the alleged ritual murder was the topic of the day, not less than three children, according to all appearances non-Catholic, asked the library clerk for a book that would give some information on the Pope's connection with the persecution of the Jews. How many Catholic children do you think bothered themselves

about the matter? This is one of the reasons why so many of our Catholic children sooner or later become dupes of any misinformant simply because they have not been trained to seek information in approved authors whose works either are or can be made available in our public libraries.

Many children seem to possess little or no inclination for private reading or for self-instruction, but this condition may be overcome. We should draw the child by the cords of Adam, by that which interests him, by fiction. Librarians complain quite generally that they cannot keep the shelves sufficiently supplied with works of fiction, so great is the demand; but Catholic fiction is very scarce in many libraries and what there is of it often becomes dusty and shelf-worn. Where is the explanation of this to be found? Neither Catholic children nor Catholic adults call for these books, and naturally the non-Catholic readers do not want books on whose title pages they notice indications that the books were written for Catholics. It must not be supposed, however, that Catholic children get no literature from the public libraries; but it is to be regretted that the books which they take out of the library usually belong to the class of which Saint Francis de Sales would say even as he said of mushrooms, "The best of them are unprofitable." Alas, the literature they get is too often of the *dolla bella* kind. Under a charming form it instills more poison.

This need not be so, and it would not be so if our Catholic teachers were often seen in our public libraries, and if they took a lively interest in the supply of Catholic books and of other wholesome works for children; and particularly if they took a lively interest in directing the young children under their charge to the proper books. Were this done it would soon be found that the libraries were well stocked with desirable literature, and our Catholic children would no longer either be ignorant or appear ignorant on things that every intelligent Catholic should know. All this is perfectly feasible. Librarians, as a rule, are ready to render most impartial help to teachers or parents regarding the reading matter which is put into the hands of the children. If the librarians were in a position to know what class of books parents and teachers wished the children to read, they would lend their coöperation

most willingly; and, incidentally, it may be hoped that many of our non-Catholic friends would gradually learn the absurdity of much that they at present hold concerning the beliefs and practices of their Catholic fellow-citizens.

J. J. ISENRING.

Novitiate, Childs, Md.

What should guide the teacher in arranging a daily program for primary pupils?

Anyone at all accustomed to small children need not be told that a normal child is incessantly active in a motor way. Now the ability to direct this natural activity of the child in order to make it function in a healthy mental development would seem to be one of the most important assets of a primary teacher. A carefully planned program is a necessary means to this end.

It has come to be recognized as a fundamental principle in modern psychology that every impression must find an outlet in motor reaction or some other suitable form of expression, otherwise it will be of little or no value to the growing mind. The younger the child, the greater is the tendency to motor expression, hence the dramatizations, action songs, games, rhythmic and construction work that occupy so large a place in the curriculum of a modern primary school. These exercises, while promoting health and grace of bodily movement, prove a most valuable aid to mental development by furnishing adequate means of expression, and, not the least important of their functions, they lay the foundation of moral habits which are to be the child's powerful allies throughout life.

Where this part of the program is neglected or altogether wanting there is grave danger that the children will suffer not only physically but also intellectually and morally.

There are two types of primary classroom with which all of us are probably more or less familiar. In one of these we find the children sitting in rows like so many lines of tin soldiers, every stir being squelched by a look from the teacher. The work consists principally of tiresome drills and memorizing. There is no individuality, no initiative on the part of the pupils, for the teacher would not suffer such nonsense to compromise what she considers the excellent discipline of the

room. The silence between recitations is painful, and the whole atmosphere is so strained and unnatural that we turn away sadly with the conviction forced upon us that what we have witnessed is little short of criminal injustice.

Our second type of primary room presents a widely different aspect. Here we are greeted by the happy smiles of teacher and pupils, an air of sunshine and the busy hum of work prevail. A variety of exercises follow each other in quick succession, not isolated and at haphazard, but all bearing on a central thought which is emphasized in this day's work. During the period of busy work pupils move about freely without fear, there are no naughty actions because all are too much interested in the work being done to think of mischief. The teacher's face shows no trace of nervous irritation, her voice is sweet and kind, a mutual confidence is felt to exist between her and the children, she resembles a mother rather than a military official, and we realize that her inspiration has come from the lips of our Savior Himself, "Suffer little children to come unto Me, and forbid them not."

Unconsciously the little ones are laying the foundation of industrious habits which in later life will make them useful members of society, besides being a great source of happiness to themselves; for as Archbishop Spalding has so beautifully said:

"For all men the law of work is plain;
It gives them food, strength, knowledge, vict'ry, peace;
It makes joy possible, and lessens pain;
From passion's lawless power it wins release,
Confirms the heart, and widens reason's reign,
Makes man like God, whose work can never cease."

SCHOOL SISTERS OF NOTRE DAME.
Prairie du Chien, Wis.

CORPUS SCRIPTORUM CHRISTIANORUM ORIENTALIUM

The friends and well-wishers of the Catholic University of America were gladdened to learn some time ago that the Catholic University of America, in conjunction with the Catholic University of Louvain, had undertaken the completion of the monumental work which had been begun by Dr. Chabot in 1903. The council having charge of bringing out this work consists of Dr. Chabot, of Paris; Dr. Guidi, of Rome;

Dr. Hyvernat of the Catholic University, and Dr. Forget, of Louvain. With reference to this work, the Rector of the Catholic University a short time ago issued the following letter:

"The *Corpus Scriptorum Christianorum Orientalium* was begun in 1903 by Dr. Chabot, of Paris, with the coöperation of various scholars. What Migne had done for Greek and Latin Patrology, he determined to do for all the scattered documents extant in Syriac, Coptic, Ethiopic, Arabic and Armenian. His undertaking was well received from the start and has met with the approval and support of the scientific world. With the help of eminent scholars from various countries, already 70 volumes have been published, 30 of which are Latin translations.

"Yet, as long as such a vast undertaking remained under the personal responsibility of one man, fears might be entertained lest, owing to unforeseen circumstances, the work could not be carried to a successful issue. Now all such fears are dispelled, for, in 1912, the Catholic University of America jointly with the Catholic University of Louvain, assumed the responsibility for the publication of the *Corpus* and will guarantee its continuation and completion.

"The Universities will try to do for these Oriental texts what the two Academies of Berlin and Vienna are doing for the Greek and Latin literatures respectively; they will do their utmost to publish texts critically correct that may serve as a safe basis for all subsequent Theological, Historical and Philological studies. The services of many specialists have been secured and efforts will be made to increase the number of Contributors.

"It is not necessary to emphasize the importance of this publication. The time has passed when Oriental literatures were considered more a matter of curiosity than of utility. Thanks to the discovery of numerous MSS. during the nineteenth century, a strong impulse has been given to the study of those Oriental texts. Every year adds some new document to those we possessed already. There lies now in the various libraries of the world an immense literary wealth which we hardly suspected. Not counting Armenian authors, it is esti-

mated that it will require over 400 volumes to print the texts extant in the languages mentioned above.

"The *Corpus*, by publishing all these in one collection, will render a great service to all branches of knowledge, Theology, History, Canon Law, Liturgy, Apologetics, Exegesis, Philology, etc. The prominent part that some of these Oriental churches took in the Theological disputes of the early ages of Christianity; the numerous primitive elements which they have preserved in their liturgies and discipline; the valuable commentaries on Holy Scripture which they have left in languages akin to Hebrew; the fact that many a treatise originally written in Greek has been preserved only in some Oriental translation; all these combine to make the *Corpus* indispensable to all those who wish to carry on personal and first-hand investigations or to verify and control the work of other investigators.

"The *Corpus* is intended not merely for the professional Orientalist who can read the texts in their original languages, but also for those who are not Orientalists. To that effect, the text is accompanied by a faithful and literal Latin translation, published separately and obtainable without the original text at a moderate price.

"All educators connected with Institutions of higher learning, more particularly with Universities or Seminaries for the training of the ministry, to whatever denomination they may belong, will readily understand that they cannot afford to deprive their professors and students of such a means of study. No Theological, Historical or Philological library will be complete from the shelves of which the *Corpus* is absent.

"It will be an honor for America and for the whole English-speaking world, regardless of creed and belief, that an American University should have been instrumental in carrying to completion such a vast and difficult undertaking.

"The Universities, therefore, feel justified in asking for the support of all Institutions, and feel confident that these will contribute to the success of the work by subscribing to the whole or to a part of the *Corpus*.

"The sale price of a sheet (16 pp.) of text is about 22 cents; the sale price of a sheet of translation about 13 cents.

THOS. J. SHAHAN.

Orders may be addressed either to the *Secretary of the Corpus Committee,* the Catholic University of America, Washington, D. C.; or to *Librairie J. Gabalda,* 90, rue Bonaparte, Paris; or to *Buchhandlung O. Harrassowitz,* Leipzig (Germany).

CURRENT EVENTS

CATHOLIC UNIVERSITY OF AMERICA

The nineteenth annual meeting and banquet of the Alumni Association of the Catholic University of America, held at the Hotel Savoy, New York City, on Wednesday, April 15, was in many respects the most successful reunion in the history of the Association. At the meeting which was presided over by the Reverend William T. Martin, S.T.L., the question of the formation of local branches of the Association in dioceses and provinces was discussed and favorably acted upon. The Secretary was empowered to proceed with the execution of the plan decided upon for the accomplishment of this end. Washington was selected as the place for the next meeting, and the time, it was agreed, would be set so as to coincide with the celebration of the twenty-fifth anniversary of the founding of the University. The officers elected for the ensuing year are as follows: President, Rev. William A. Fletcher, D.D., rector of the Cathedral, Baltimore, Md.; Vice-Presidents, Rev. William J. Kerby, Ph.D., of the Catholic University, and Mr. Clarence E. Martin, of Martinsburg, West Virginia; Secretary and Treasurer, Rev. John Webster Melody, D.D., of the Catholic University; Historian, Rev. Bernard McKenna, S.T.L., of Philadelphia, Pa.; Executive Committee, Rt. Rev. Mgr. William T. Russell, of Washington, D. C.; Rt. Rev. Mgr. Patrick J. Hayes, of New York City; Rt. Rev. Mgr. Charles F. Kavanagh, of Philadelphia, Pa.; Rev. Joseph V. Tracey, of Boston, Mass., and Rev. John Griffin, of Springfield, Mass.

His Eminence, Cardinal Farley, honored the Alumni with his presence at the banquet which followed the meeting, and responded to the toast, "Our Holy Father." A most enjoyable speech was heard from Patrick Francis Murphy, of New York City, on "Time and Chance, the Irreconcilable Twins." W. Bourke Cockran spoke most eloquently and inspiringly on "The University, Giver of Light." Prominent among the guests who attended were the Rt. Rev. Mgr. Joseph F. Mooney, V.G.; the Rt. Rev. Mgr. Michael J. Lavelle, V.G., and the Rt. Rev. Mgr. Charles McCready, the Rev. J. J. Wynne, S.J., of New York

City; the Hon. Eugene A. Philbin, the Hon. John D. Crimmins, Trustees of the University; Thomas W. Churchill, President of the Board of Education of the City of New York; John H. Haaran, Associate City Superintendent of Schools; George J. Gillespie, and Charles P. Neill.

RECIPIENT OF LAETARE MEDAL

The Laetare Medal has been this year awarded by the University of Notre Dame to the Honorable Edward Douglass White, Chief Justice of the United States Supreme Court. The recipient is the thirty-first distinguished lay Catholic who has been decorated by the University for notable service "in literature, science, art, commerce, philanthropy, sociology or other field of beneficent activity." The Catholics of the nation will rejoice in this recognition by Notre Dame of the merits of one who fills with such dignity and success an office not less in importance and honor than the presidency itself.

NATIONAL EDUCATIONAL ASSOCIATION

An outline of the several programs to be presented at the next meeting of the National Educational Association in St. Paul, Minn., from July 4 to July 11, shows that there will be six general sessions.

The first will be given over to the addresses of greeting and response, the President's address, and one other. The second session will be devoted to a discussion of the status of women. "The Educational Advancement of Women" will be discussed by four women of distinction from different parts of the United States. The third session will be given to the discussion of the Final Report of the Committee on Teachers Salaries and Cost of Living. The fourth session will have as its topic "The Principles and Aims of Education," which will be discussed by four men, one from the standpoint of elementary education, one from the standpoint of the college, one from the standpoint of the university, and one from a general standpoint. The subject of the fifth session will be "Education in a Democracy." The sixth session will be given over to a series of ten-minute speeches on "The Needs of the Public School." These speeches will be chiefly from the ex-Presidents of the Association.

The first session of the Council will be devoted to the address of the president, a paper on "The History and Aims of the Council," and an address on "Positive Educational Gains of the Last Decade." The other meetings will be devoted to the work of the various committees of the Council.

The Kindergarten Department will have as its topic for the first session: The Readjustment of the Kindergarten and Primary Grades to conform to the Same General Principles; A Kindergarten Program Based on Problems Rather than on Prescribed Subject Matter. In the second session, the general topic will be The New Developments in Kindergarten Practice. The third session will be held jointly with the Departments of Special Education and Elementary Education.

The Department of Elementary Education will have for its general topic The Individual Child and His Individual Needs. The first session will be devoted to a discussion of The School Life of the Child and the second session to The Home Life of the Child. The third session will be a joint meeting with the Kindergarten Department and the Department of Special Education, at which will be discussed The Possibilities of the Kindergarten to Reveal the Classification and the Limitations of the Child for Doing Standardized Elementary School Work. It is the purpose of this program to make the individual child the central thought of the Department. Practical school people with a real live message will present the school viewpoint while the home side will be given by those not directly connected with the schools, but who have the burdens of child welfare on their hearts, and who have had much experience in social and child welfare problems.

The first session of the Department of Secondary Education will be devoted to the topics: The Utility of the German Continuation Schools; The Utility of Parent-Teacher Organizations; What Should Be the Method of Art Instruction as It Relates to the Problems Connected with Secondary Schools? The second session will be devoted to a discussion of the progress of technical education showing what is worth while in technical education in secondary schools. A joint session will be held with the Department of School Patrons, in which will be discussed The Responsibility of School Patrons and Teacher with Regard to the Teaching of Sex Hygiene. In connection

with the Department of Secondary Education, there will be sessions of the Commission on the Reorganization of Secondary Education, and the round tables of the Department will meet to consider the reports of this Commission.

The Department of Higher Education will have one session devoted to Recent Developments of the Higher Education of Women. A session will also be given to a discussion of Religious Influences in Institutions of Higher Education.

The first session of the Department of Normal Schools will have as its topics: The Practice School and the Work of Heads of Departments in It; How Can Normal Schools Best Help Forward Improvement in Rural Life; The Twentieth Century Normal School. The second session will discuss: The Strength of State Normal Schools; Student Activities in State Normal Schools; Shortcomings of State Normal Schools; Shall the Normal School Change Its Name to Teachers College? The third session will be in the nature of a round table discussion, the topic of which will be: The Content of the Course in Sociology in a Normal School.

The Department of Business Education will present in its first session the following topics: The Present Status of Business Education in America: Do the Subjects of Our Business Curricula Really Afford a Vigorous and Satisfactory Intellectual Training? Preparatory Educational Requirements for College Training in Business with Special Reference to the Articulation Between the High School and the College Course; The Value of College Training in Business to the Man of Affairs. The round tables will occupy two sessions.

The Department of Physical Education will discuss Motor Efficiency and The Relation of Normal Schools to the Teaching of Hygiene and Physical Training in the Secondary Schools. The second session will be occupied with a symposium on the subject Shall Sex Hygiene be Taught in the Public Schools?

The Department of Science Instruction offers as its topics for the first meeting: Coöperation by Teachers for the Improvement of Science Teaching; Biology in Secondary Schools; Geography in Secondary Schools. For its second session, the subject will be: The Basic Principles for the Control of the Science Curricula as They Relate to Physics and Chemistry. A joint session will be held with the Department of Manual Train-

ing and Art Instruction, at which will be discussed: The Adjustment of the High-School Curriculum to Modern Needs; Are General Science Courses Making Good? The Correlation of Shop Work with an Ideal Course in General Science.

The Department of Special Education will hold two separate meetings, and one joint meeting with the Department of Elementary Education and the Department of Kindergarten Education. The general topics to be discussed are: The Handicapped but Potentially Normal Child; The Dependent and Delinquent Child; School Clinics and Medical Inspection; Special and Ungraded Classes in Schools for Different Types of Children; Methods of Testing and Classification.

The Department of School Patrons will have its joint session with the Department of Secondary Education and an independent session, at which will be presented the president's report, the Report of the Committee on School Health, and a general discussion of The Responsibility of School Patrons with Regard to School Questions.

The Department of Classroom Teachers, which will hold its first meeting at St. Paul, will provide an opportunity for such teachers to have a place within the Association for the discussion of educational and professional problems pertaining to them. The term Classroom Teachers includes the teachers of the entire twelve grades. The subject of the first session will be the Report of the Committee on Teachers Salaries and Cost of Living, and the second session will be given up to the question of industrial training. These discussions will be from the classroom standpoint.

INTERNATIONAL GEOGRAPHICAL CONGRESS

The United States Bureau of Education has recently distributed copies of the resolutions of the International Geographical Congress, adopted at its last meeting in Rome, which have been transmitted to the Department of State by the Royal Italian Government. They will be of interest to the teachers in our Catholic schools.

"The Tenth International Congress of Geography, having heard and applauded the reports of the various speakers who have given an account of the conditions of geographical in-

struction in the several countries, expresses a wish that in order to increase the efficiency of said instruction:

"1. The teaching of geographical science include the history of geographical discoveries.

"2. That provision be made for the systematic institution of geographical instruction excursions abroad for pupils of high and medium grade schools.

"3. That international courses of geography be organized in every nation in summer vacations.

"4. That foreign scientists be also invited to take part in the geographic studies undertaken by the various nations.

"5. That an International Geographic Institute be organized, at a location to be later determined, to direct, gather and compile geographical studies of an international character."

PRESBYTERIANS AND RELIGIOUS TRAINING

The special committee on the educational policy of the Northern Presbyterian church has devised a new and reformative educational scheme which it is expected will be favorably acted upon by the next General Assembly to be held in Chicago in May. The committee recommends the consolidation of the three existing church boards as the first step toward the realization of its plan; these boards being at present the board of education, which helps support students for the ministry, the board of aid for colleges, and the board of publication and Sunday school work.

The committee proposes a comprehensive scheme of religious education which will embrace all phases of training from the home to the university or professional school. The question, it is hoped, will become as prominent as that of the missions and will be directed by as definite a policy. A writer in the *New York Evening Sun* of April 4, commenting on the proposed scheme, says:

"Everybody who has looked closely into the Protestant church life of today is aware of the hit-or-miss, helter-skelter policy, or lack of policy, which prevails with respect to training in Christian teachings and ideals. Even in the question of the reading of the Bible in the public schools Protestants have no concerted plan, no definitely wrought out method. When it comes to instruction in the home, the organization and over-

sight of Sunday schools and the guarantee of a higher education under Christian auspices, the situation is simply chaos. The Presbyterians frankly confess that they have no agency dealing with education in general, although there are boards dealing with special phases of the subject."

The new board, called "The Board of Christian Education of the Presbyterian Church in the U. S. A.," will have twenty-four members with one general secretary and five associate secretaries. As proposed by the committee, the headquarters will be in Philadelphia, with branch agencies in New York and possibly also Chicago.

The five departments of the new board will be: 1. The department of the local church and home; 2, the department of college and professional schools; 3, the department of vocations, to secure and train Christian workers; 4, the department of publication; and 5, the department of finance and promotion.

THIRD INTERNATIONAL CONGRESS ON THE WELFARE OF THE CHILD

"Are the fundamentals in education taught as thoroughly today as they were in the old-time school?"

"Are pupils developing the power of concentration today as fully as they did in the schools of our forefathers?"

"Are present-day schools preparing children for life as fully as did the schools of a quarter of a century ago?"

These three questions of the highest concern to every parent and teacher, not only in the United States but in the whole civilized world, were set for discussion and authoritative answer at the Third International Congress on the Welfare of the Child, held under the auspices of the National Congress of Mothers and Parent Teacher Associations in Washington, April 22-27.

The particular discussion, of which the three questions form the subject, was led by Dr. M. V. O'Shea, Professor of Psychology in the University of Wisconsin, who is chairman of the national department of education of the National Congress of Mothers. Dr. G. Stanley Hall, of Worcester, Mass., and Dr. Helen C. Putnam, of Providence, R. I., also participated in the discussion, which was arranged for Saturday evening, April 25.

Following this symposium on present-day educational methods and tendencies, another discussion was announced on "New

times bring new problems in child training," and this, like the first, aimed to throw light upon the following important questions:

"Can the individual home train its children effectively with regard to social, ethical, and moral problems in contemporary urban life?"

"Is it feasible and desirable for communities to act as a unit in determining the conduct of the young in present-day life?"

"Will a school as a social center solve the problem of the social, ethical, and moral training of the young in present-day American life?"

These three questions, vitally touching the relation of the parent to the training of the child, are also designed to focus attention of parents and teachers upon new problems that are the product of modern civilization.

The tendency of parents to shift the responsibility for the entire training of children to the schools, community action, as expressed in juvenile courts and otherwise, in determining youthful conduct; and the value of the modern use of schools for social center purposes were considered in this supplementary discussion.

Mrs. Frederick Schoff, of Philadelphia, an official of the United States Bureau of Education, is president of the National Congress, under the auspices of which the Third International Congress on the Welfare of the Child was held. Its officers, councilors, and managers comprise many of the leading educators and philanthropists in the United States.

VOLUNTARY MEDICAL INSPECTION

Of 1,300 school superintendents in cities between 2,500 and 30,000 population, replying to a questionnaire submitted by the U. S. Bureau of Education, only 516 report medical inspection. Of these 516 cities 86 employ a school nurse.

Some school boards decline to employ a medical inspector, on the ground that an examination by a physician paid only a few hundred dollars a year, as is the case in most of the smaller cities, would be superficial.

In a few of these cities examinations are made free of charge by the physicians acting in coöperation. Jeannette, Pa., a city of about 10,000 population, was one of the first cities to insti-

tute medical inspection of this type. At the request of the Bureau of Education, Superintendent Theo. B. Shank, of the Jeannette schools, has furnished a brief statement of the operation of the plan in his schools. Mr. Shank says:

"In this community medical inspection is conducted practically without expense to the taxpayers. The physicians and dentists were persuaded to undertake the work gratuitously, by being shown that it would not only be a very gracious and generous act, but that eventually it would be a good thing for the profession which they represent.

"The board of education was very willing to equip a room with everything necessary for the examinations, and the work was begun five years ago. The people of the community were assured that the work would be suggestive merely, and they were asked to coöperate. All the children were examined; they received cards indicating defects; and their parents were advised to see the family physician or dentists, as the case might be. Free clinics were offered for those who did not feel financially able to have the work done. No nurse has ever been employed, but the teachers were asked to follow up the work as much as possible and to report to the superintendent the results noted. Many children had operations of a minor nature performed, and there was a decided improvement in care of the teeth and general personal appearance.

"One important result of the work has been to remove from the children the inherent fear of the physician and of the dentist. Many parents have developed the habit of visiting the physician to ascertain whether there may be anything wrong with their children instead of merely waiting for serious illness to warn them of danger. During the examination, physicians talk to the pupils and give them valuable hints as to health; the lessons which they learn in this way are found to be much more impressive than the teaching of hygiene in the schools. At the examinations, which take place early in the school year, five or six physicians and one dentist are present. The physicians are a unit in declaring that they consider themselves better doctors for the experience of seeing so many children and so many different manifestations of the various diseases of children.

"The cost of necessary equipment for this plan does not ex-

ceed $150. As there is no other expense attached to the examination, any small town can do the work. Our experience has shown that as a result of the free medical inspection the children are cleaner and neater in appearance; incipient cases of tuberculosis are discovered in time to be successfully treated; trouble with adenoids is detected in many cases; defective eyes are helped before it is too late; a bad heart found in time to save. These and many other instances have convinced Jeannette that medical inspection is very much worth while."

NEW HIGH SCHOOL ENTRANCE REGULATIONS

The Board of Education of the City of New York at a meeting held April 8, decided by a vote of 34 to 5 that the pupils of parochial and private schools shall be hereafter admitted to the high schools upon certification by their respective schools. The examinations which have hitherto been exacted are abolished, for it seems that the Board was impressed by the statement of the board of superintendents to the effect that students admitted on certificate are as well prepared as those who were admitted after examination. "It does not appear," they stated, "that the examination method has served to yield pupils better prepared to do high school work. It is inevitable that some pupils who have completed the elementary school course, either in public or other schools, will not succeed in high school work whether they are admitted by certificate or examination. All are certified as having completed the work and all have been subjected to careful tests by their respective teachers and principals. As far as can be ascertained, all public and other schools sending pupils to high schools are pursuing substantially the same course of study and are under official supervision."

The new regulations passed by the Board are as follows:

"Pupils who have satisfactorily completed the course of study of the elementary schools may be admitted to the high schools on presentation of a certificate from the principal of the elementary school to the effect that the pupil is qualified to enter the high school. Pupils who have graduated from schools other than the public schools, provided such schools maintain an eight-year course of study substantially equivalent to that pursued in the public elementary schools, and provided such schools are conducted under the supervision of recognized au-

thority, may be admitted to high school in like manner. These certificates must be approved by the district superintendent or other official authority recognized by the board of superintendents, in accordance with regulations to be prescribed by said board.

"At least one week before the close of each term the principal of each elementary school having classes of the highest grade shall compile a list of the pupils of his school who have completed the elementary course of study, to the satisfaction of the principal and the district superintendent. There shall be a separate list for each high school which candidates desire to enter, and the names on each list shall be arranged in order of merit. With this list he shall forward the application of each pupil upon a form signed by the parent or guardian."

BILLS PENDING IN UNITED STATES CONGRESS

S. 4526 (Chamberlain).—Permitting sales by the supply departments of the Army to military schools and colleges to which an officer of the Army is detailed.

S. 4527 (Smith, of Md.).—Providing for the systematic appointment and compensation of professors and instructors on the teaching staff of the U. S. Naval Academy.

S. 4722 (Clapp).—Creating in the Department of Labor a bureau for the deaf and dumb.

S. 4881 (Lewis).—Creating a national university at Washington, D. C.

S. 4941 (Smith, of Ga.).—Establishing an official national censorship of motion pictures. Provides for a commission of five members to be a part of the Bureau of Education.

H. R. 13222 (Johnson, of Ky.).—Providing for the use of schoolhouses in the District of Columbia for social, civic, and recreational purposes.

H. R. 14805 (Hughes, of Ga.).—Similar to S. 4941.

H. J. Res. 230.—Providing for the establishment of a national university and a department of education in Washington, D. C., and requesting the Commissioner of Education to report a plan with a view to aiding industrial education.

H. Res. 415.—Making Esperanto a part of the course of study of the public schools of the District of Columbia.

PATRICK J. MCCORMICK.

A Divine Friend, by Rev. Henry C. Schuyler, S. T. L. Philadelphia: Peter Reilly, Publisher, 1913; pp. 142.

The "Divine Friend" is another volume added to the already well-known list of Father Schuyler's devotional writings. It is a real contribution to that type of ascetical literature which is of especial value to our ordinary Catholic reader. In its composition the Reverend author has not only gone to the source of true friendship for his materials but he has presented them in a manner suited to the capacity of those who need to be taught that Christian friendship is not something remote and impossible but an ideal within the reach of all, "to which every one of us in his own degree can aspire."

The twofold nature of friendship, viz., that element by which each participant is moved to promote the welfare of the other and the active response on the part of the other party has been handled in a telling and forcible manner. Under the concrete setting of the work we, both as teachers and pupils, have been presented with models to be followed, in our work of perfecting our earthly friendships as well as that higher form of friendship to which, by holy baptism, we are called.

Throughout the volume the qualities of Christ's Friendship for us, His creatures, have been made to stand out in sharp relief and to combine in such a unique manner that the Perfect Ideal becomes the strongest as well as the highest of models. The force by which the Ideal is made to come home to us strongly moves us to conform as far as possible to this, the highest of models, The Friendship exemplified by Our Divine Friend and Master.

In as effective a manner that other type of friendship, wherein the yearnings of the human soul alone can be satisfied, has likewise been given a pattern by which to be fashioned and perfected. In the simple yet masterly explanations of the friendships, which grew up between Our Blessed Lord and those of His friends, each of us may find a model, that personally appeals to our innate desires to imitate and emulate. These types of friendship, due to the fact that they are nearer to us, become immediate models, which point out the way to a closer friendship with Our Divine Exemplar. By the corresponding

to God's grace on the part of a St. John, a Martha, a Mary Magdalen, or a Nicodemus we are taught the way through which our friendship for Our Blessed Lord is to be formed and strengthened.

The method employed to bring out this twofold lesson is one that is in full accord with the teachings of sound pedagogics. It gives us in concrete examples, the model of true earthly friendship and illustrates at the same time how we as pupils of the Divine Teacher are to grow in His personal friendship and love.

An hour spent with this volume will undoubtedly do a great deal to emplant those seeds which will eventually flower out into a new relation with Our Blessed Lord. The effect of such a perusal will be as Father Schuyler says, speaking of the friendship existing between Our Lord and Nicodemus, "The voice of His Divine Friend will not be stilled amidst all the clamor of the world and the distracting calls of daily duty."

The style is clear and the quotations, selected from the New Testament, lend to the volume a proper flavor and religious unction. It is indeed a great pleasure to recommend this book, written by one of our own graduates, to all those who desire to school and perfect themselves in the simple duties that are based on Christian charity and friendship.

LEO L. MCVEY.

The Holy House of Loreto; a critical sudy of documents and traditions, Rt. Rev. Alexander McDonald, Bishop of Victoria, B. C. New York: Christian Press Association, 1913; pp. 386.

This book was evidently called forth by the article in the Catholic Encyclopedia by Father Thurston, S. J., on "Santa Casa." Bishop McDonald is an uncompromising defender of the ancient tradition concerning the Holy House of Loreto. He takes issue both with Father Thurston's views and with those of Canon Chevalier, on whose book Father Thurston evidently drew in the preparation of his article. The points at issue are best set forth in Bishop McDonald's own words in his introduction:

"According to Father Thurston 'the Lauretan tradition is beset with difficulties of the gravest kind.' These difficulties

'have been skillfully presented in the much discussed work of Canon Chevalier,' a work which 'has yet found no adequate reply.' Chevalier's 'general contention' is summed up for us under five heads as follows:

"'(1) From the accounts left by pilgrims and others it appears that before the time of the first translation (1291) there was no little cottage venerated at Nazareth which could correspond in any satisfactory way with the present Santa Casa at Loreto. So far as there was question at all in Nazareth of the abode in which the Blessed Virgin had lived, what was pointed out to pilgrims was a sort of natural cavern in the rocks. (2) Oriental chronicles and similar accounts of pilgrims are absolutely silent as to any change which took place in 1291. There is no word of the disappearance at Nazareth of a shrine formerly held in veneration there. It is not until the sixteenth century that we find among Orientals any hint of a consciousness of their loss and then the idea was suggested from the West. (3) There are charters and other contemporary documents which prove that a church dedicated to the Blessed Virgin already existed at Loreto in the twelfth and thirteenth centuries, that is to say, before the epoch of the supposed translation. (4) When we eliminate certain documents commonly appealed to as early tesimony and tradition, but demonstrably spurious, we find that no writer can be shown to have heard of the miraculous translation of the Holy House before 1472, *i. e.,* 180 years after the event is supposed to have taken place. The shrine and church are indeed often mentioned; the church is said by Paul II in 1464 to have been miraculously founded, and it is further implied that the statue or image of the Blessed Virgin was brought there by angels, but all this differs widely from details of the later account. (5) If the papal confirmations of the Loreto tradition are more closely scrutinized it will be perceived that not only are they relatively late (the first Bull mentioning the translation is that of Julius II in 1507) but that they are at first very guarded in expression, for Julius introduces the clause "ut pie creditur et fama est," while they are obviously dependent upon the extravagant leaflet compiled about 1472 by Teremano.'

"Against the first two statements, which have the most vital

bearing on the truth or falsehood of the ancient tradition, I shall show in the course of these pages, from the accounts left by pilgrims and others, that before the time of the first translation (1291) there was a little cottage venerated at Nazareth which did correspond in the most satisfactory way to the present Holy House of Loreto; that what was pointed out to pilgrims in the twelfth century was an underground crypt consisting partly of a grotto or natural cavern in the rock, and partly of a walled structure which stood in front of the grotto, the whole forming what was known as 'the ancient house of Joseph;' lastly, that chronicles of happenings in the East and similar accounts of pilgrims, instead of being absolutely silent as to any change that took place after 1291, plainly indicate that, whereas there was a cottage in front of the grotto of the Annunciation before 1291, it was no longer there when the first pilgrims visited the place subsequently to that date. The statements numbered three, four and five, respectively, will be dealt with in their proper places. For the present I will only say that the third statement, as it stands, has no relevancy whatever to the discussion, and is a signal instance of the fallacy known to logicians as *ignoratic elenchi*. For the point is not whether there was at Loreto, or to speak by the card, 'in fundo Laureti,' in the twelfth and thirteenth centuries, a parish church dedicated to the Blessed Virgin. It is a matter of record that there was such a church. The point is whether there stood then on the hill of Loreto what Father Thurston himself describes as the 'tiny cottage' which is now known as the Holy House. It is singular so acute a critic as Father Thurston should not have seen the fatal flaw in this account of Chevalier's indictment of the ancient Lauretan tradition."

Bishop McDonald, besides dealing with the evidence in the historical record, appeals to the authentication of the record by a multitude of miracles "comprobatur virtute miraculorum."

THOMAS EDWARD SHIELDS.

Initiation, Robert Hugh Benson. New York: Dodd, Mead and Co., 1914; pp. 447.

This, it will be admitted, is at least an unusual type of story. The hero and heroine do not get married and live

happy ever afterward. There is no tangling up of emotions and misunderstandings followed by an equally interesting solution of the problem. Sir Nevill, the leading character, has passed through Stonyhurst. He desired to become a Jesuit but was assured that he had no vocation. He comes of a long line of Catholic ancestors, but this does not save him from being the victim of a very vicious ancestry which has left his system so weakened that he developed a tumor on the brain. Before this is discovered, however, and while he still suffers from violent headaches periodically, he visits Rome and falls very desperately in love with a beautiful but entirely selfish non-Catholic. However, before the marriage takes place she reveals her inner self and breaks off the engagement, which is a great blessing, but nevertheless serves as a cross that brings Sir Nevill back towards the light. To this cross is added the knowledge that he must die as a victim of his father's sinning. The parish priest is evidently of low origin, and, while he is a good man, shocks Sir Nevill by his want of culture. There is some recompense, however, in the Jesuit Father who acts as Confessor while he is in the hospital and who, we are told, is like all the other members of the society, the fortunate possessor of tact and culture; though he does not make it quite clear how this can be so, since many of the members of his society are also of low origin and may have been the descendents of his neighbor's gardeners. The real Confessor, however, the man who fills the role which training and experience fits a priest for, is a layman who takes charge of the spiritual well-being both of Sir Nevill and Aunt Anna and brings them safely through the storm.

The story ends with a prolonged analysis of the sensations preceding death.

THOMAS EDWARD SHIELDS.

Science for the Fifth Grade, with Experiments, Percy E. Rowell, M. S. Berkeley, California: The A-To-Zed, 1913; pp. xvi+198.

This book is one of a series wherein the attempt is made to teach children the common facts of every-day experience,

grouped in such way as to lay a secure foundation for future scientific development. The main idea in this course is unquestionably correct and the work can scarcely fail to be productive of great good. The writer's experience abundantly corroborates the statements made in the preface to this little work: "many of the difficulties which have beset science teaching in the grades have been due to the fact that only a small field of science has been taught and that the field has been too minutely studied. To confine the child of a lower grade to a study of a single group of phenomena, just because he is young, is to deprive him of natural opportunities of learning. There is no reason why all branches of science cannot be learned by children, if the beginnings are represented according to their way of thinking. General knowledge is not necessarily superficial. The science which is most valuable to the child is that which explains the phenomena of the environment—the science of common things—the science of every-day life. No one branch of science can do this, nor can any one branch of science be properly taught without doing it. A blending of all branches of science, as a means for the best teaching of it in the grades, is inevitable."

What the child needs in the field of science is the great germinal thoughts, whose unfolding will lead him into the heart of nature. Here as in other departments of his growing consciousness, he stands in no need of minutia or detail. On the contrary such formulae and detail as the adult mind inevitably craves are to him a hindrance. His need is for qualitative work, not quantitative; for direction, not limitation; for underlying tendency and principle, not for the definite limitation of such principle by conflicting forces. Again, scientific truth is utterly valueless to the child unless it is of such a nature and is presented in such a way as to blend with the previous content of the child mind. Hence, he begins not with the simplest things of nature but with the things that are nearest to himself. Nature study naturally precedes physics and chemistry. The life of a robin, his labor and manifold cares for his little ones, the inter-relationship of flower and plant, these are the things that appeal most directly to the child coming out into the larger world with a knowledge of home alone to guide him. It is indeed a pity that so little

is done to utilize the great opportunities that are drifting by each child day by day and which, if properly dealt with in home and school, would equip him before he reached maturity to deal with the many problems of science that are pressing for solution in our day. When the child enters the high school and there takes up the study of geology, zoology, botany, chemistry, physics, physiography, he should find himself dealing with separate organizations of groups of facts already familiar to him in other connections.

The author of the present book will deserve the lasting gratitude of the rising generation by making a decent beginning in the important field of elementary science teaching.

Thomas Edward Shields.

A Modern Martyr, Theophane Venard, Second edition Revised and Annotated by the Very Rev. James A. Walsh, M. AP. New York: Catholic Foreign Mission Society, 1913; pp. 241.

This book, we trust, is already familiar to our readers. Its usefulness is abundantly attested by its steady and constant sale, no less than by the number of souls that have been touched by the beauty and charm of the life which it portrays. Many of these have found in the reading of this book the beginning of their vocation to a life of sacrifice and of heroic virtue. It is a mistake to suppose that our young men and young women can be interested only in sentimental love stories, in tragedy or in detective stories. Pure and high sentiments, lofty enthusiasm, dauntless courage, as exhibited in the lives of real heroes and saints, make an appeal to youth which is second to none.

While light literature of a wholesome character should be provided wherever possible for our children, we should also see that the library is stocked with useful books and with books such as the volume before us.

Thomas Edward Shields.

Lyrics of Faith and Hope, Henry Coyle. Boston: Angel Guardian Press, 1913; pp. 130.

The Cry of the Street, A Novel by Mabel A. Farnum. Boston: Angel Guardian Press, 1913; pp. 254.

Mrs. Fairlie's Granddaughters, Frances Noble. St. Louis: B. Herder, 1913; pp. 211, price 75c net.

CONTRIBUTORS

ANGELIQUE, SR. MARY, Growth of the English Drama from the Liturgy of the Church..... 19
BORGIA, SR. M., The Educational Value of Music..... 57
BOYLE, PATRICK, The University of Douai..... 193
DENIS, BROTHER, Vocations to the Teaching Orders..... 24
DOYLE, EDWARD, Knights of Columbus Presentation Address. 119
FABRICIAN-JESU, BROTHER, How Can Lesson Assignments be Made to Stimulate Thinking?. 368
FLAHERTY, SUPREME KNIGHT, Knights of Columbus Presentation Address..... 118
GIBBONS, JAMES CARDINAL, Knights of Columbus Presentation Address..... 121
HENRY, H. T., The Centennial of Our National Song..... 33
Hymnody in Our Schools..... 215
Protestant Use of Faber's Hymns..... 325
Father Faber's Love for Our Lady..... 385
LEO, BROTHER, Oral Composition..... 128
MCCORMICK, PATRICK J., Current Events..83, 178, 271, 372, 452
Book Reviews....91, 190, 191, 283, 380
MCVEY, LEO L., Book Reviews.....189, 285, 382, 463
MILBURN, JAMES BOOTH, The Educational Situation in England..... 97
Teachers' Registration in England..... 337
MOLLOY, MARY A., National Association of Catholic Collegiate Alumnae..... 366
NOLLE, LAMBERT, The Formal Steps in Religious Education. 3
Complete Acts in Religious Education... 227
Sense of Sight in Religious Education.... 406
RUTH, SR. M., Inefficiency of Moral Education Without a Religious Basis.....154, 207, 306, 397
SHAHAN, THOMAS J., Knights of Columbus Presentation Address..... 125
Archbishop Spalding and the Catholic University..... 138

SHIELDS, THOMAS E., An International Movement for Home Education..... 48
Summer Session of the Sisters College, Dubuque Extension 163
The Catholic University Summer Schools for 1914..... 289
Survey of the Field.....240, 346, 420
Book Reviews..93, 187, 282, 378, 465, 467
SMITH, JOHN TALBOT, The Convent Drama..... 145
The College Drama..... 315
WRIGHT, HERBERT F., Book Reviews..... 92

GENERAL INDEX

Abstract vs. Concrete.....364
Abstraction 5
Act of 1902 and English schools..103
Adler, Felix, and Ethical Culture School.....307
on moral instruction.....307
Alertness, necessity of..... 71
Amalarius of Metz..... 68
Ambrose and Church Music...59, 60
Analysis 4
Appreciation 6
Appetites, lower....229, 231, 232, 233
Arithmetic, aim in teaching.....364
teaching of.....362, 363
Arthur, King, tales of..... 19
Assimilation 5
Association 4
Association of ideas..... 5
Athletics, wrong concept of..... 80
Attention 6
Augustine and Church Music.... 63
Authority in education..422, 423, 426
Bacon on the training of an orator 6, 7
Bagley, W. C.....420
Bale, John, Kynge Johan..... 18
Bazin, René, books for children..349
Bede, Ven., on Gregorian Music, 65, 68, 69
Belgium, League for home education.....50, 51, 52
Benilde, Brother, and religious vocations..... 31
Blake, J. H., and the Star-Spangled Banner 39-44
Blessed Virgin in Protestant hymnals 385
Boys not overworked.....247-48
Bowden's Life of Faber.....385
Brownlee system of child-training 212
Canon, musical 43-44
Cartesianism 200, 201
Cathechetics and educational progress 3
formal steps.....9, 13
Catechism 413
Catholic colleges, conference of, in England 337, 339
Catholic high schools and colleges and purity.....244
Catholic Hymnals.....226
Catholic parents, educational duties of.....55, 243
Catholic schools, aim of.....400
and vocational training.....420
Catholic teachers in England, registration of.....339-345
Catholic University and the Catholic school system.....441
and the unity of the Catholic educational system 444
at Lille 205
effects of K. C. scholarships on.....114, 115
instruction of Sisters.....115
instruction of women.....115
Knights of Columbus dormitory 110
site of 138
Catholicity and sex hygiene..... 55
Cecilia, Mother Mary, and the Sisters College 442
Chadwick, Rear-Admiral, on educational methods 253
Chappell, on Star-Spangled Banner 36, 37
Character formation.....5, 9, 10, 253
Charity 412
Children and poetry.....217
Chrysostom on religious vocations. 29
Cinematographs in religious instruction 406
Clearness 4
Coit, Stanton, and Ethical Culture Society in England.....308
College Drama and the curriculum, 321, 322
and the nature of youth.....321
College education, object of.....249
College ideal.....249-251
College of Preceptors in England.337
College play, the.....316
Comedies, English..... 22
Comparison 5
Conduct, good..... 10
moral 5
Confessional and moral education.403
Conscience 230
Coöperation and education.....263
of home and school.....48-53
Corpus Scriptorum Christ. Orien..448
Course of study, adjustment of..365
Cowper-Temple clause..... 99
plan of moral instruction.....312
Curriculum of primary schools..447
Dana, Dr. Chas. L. on school boys 447

De Garmo on moral education....211
Dewey, Dr., on moral instruction.211
Discipline 447
Douai Bible 203
Douai University.....193
and the Four Articles.....199
and the Holy See.....199
British Seminary at.....202
College d'Anchin.....202
College of St. Vaast.....202
end of.....204-205
foundation of.....193
French period.....199
Irish College at.....202
organization of.....194
Spanish period.....195
student life of.....197-198
successors of.....205
Drama and human nature.....316
and the liturgy..... 15
as a means of teaching.....323
beginnings of.....315
Drama, college.....315
Drama, convent.....145-147
and heroes.....152
development of.....148
history of.....148
inculcates home lessons.....151
teaches Catholic history.....151
teaches doctrines of faith....152
use of.....149, 150
Drama, in the monastery....315, 323
Dramas, revival of ancient.....145
Dramatic instinct.....146
Dreamers 140
Drudgery, dangers of..... 79
DuBoise, Francis 196
Duty of Catholics..... 13
Eaton College and Ralph Roister Doister 17
Educational meddlers.....175
Education, aims in.....429, 430
and ages of faith.....422
as substitute for religion....171
effects of..... 10
feminizing of.....253-256
formal 6
formal steps in..... 6
in the home.....48-52
in the school.....48-49
three problems of.....174
Emotions in religious instruction.418
England, educational situation in.. 97
moral instruction in.....312
teachers' registration in..337-338
English drama and the morality plays 15
classic influence upon..... 18
growth of.....20-22
Italian influence 19-22
English schools, Act of 1902..103, 106
grants to.....98-100
English teacher, duty of.....172
English teaching, effective.....268
English tragedy, first..... 19
Environment, home.....48, 51
wrong 78
Est, William 195
Ethical Culture, derived from Kant 310
in German schools.....398
Ethical Culture Schools.....306
in New York.....306
Ethical Culture Society in England 308
Ethical trend in England.....404
Ethical value of school work.....210
Execution, faculty of..... 6
Expression, necessity of.....447
Eugenics 241
teaching of.....243
Evangelical virtues 412
Everyman 320
Faber's devotion to Mary.....220
Faber's Hymns.....215
aim in 391-392
Catholicity of.....328-335
editions of 325
Protestant use of.....325-334
Faber's love of Our Lady.....385
Faber's poetical power.....390-391
Faith 412
Flaherty, presentation address, K. C. scholarships.....117
Flies, danger of..... 74
Flood, W. H. G., Criticism of Sonneck 38
on composer of Star-Spangled Banner 36-47
Forster's Act 100-101
Fourberie de Douai.....200
France, defects of moral education in.....403
Gallicanism 199
Gammer Gurton's Needle.....17, 316
Gibbons, Cardinal, K. C. address. 119
Gould, F. J., and Moral Instruction League 309
Grace 10
Grading school children.....352-355
Gregory the Great and Church music 57-60
authenticity of work.....64-67
Pope 57
Habits, formation of good.....5, 70
moral 210
Hall, Dr., on moral instruction, 211-212
Heath, Oscar Morrell, Composts of Tradition 164

Herbart and moral education....210
formal steps in education.....3-6
Heywood, John, Interludes of..15-17
Hidden Gem, the.....317
Historical Chronicles.....20, 21
Holy Communion and religious vocations 27
influence of 403
Home and school.....242
Home education, international movement for.....48, 240, 241
Home tasks 264
Hope 412
Hroswitha and Paphnutius.....145
Hygiene in the school.....267
Hymnals, Protestant, Blessed Virgin in..... 85
Hymns, Catholic.....221
Hymns that have helped.....327
Ideas, formation of..... 5
Imagination.....5, 229, 236-238
Imagination and sight.....406
in religious instruction.....407
Imitation in the elementary school 401
Immorality, blame for.....243-244
Intellect, the.....227, 236-238, 417
Intelligence, use of.....362
International Congress for Home education 51-54
Resolutions of.....351
International Moral Congress, 154, 155
Jansenism 199
John the Deacon's Life of Gregory the Great 60
Keane, Archbishop, and the Dubuque Extension.....443
Knights of Columbus Scholarships 109
address of Cardinal Gibbons.119
address of Mgr. Shahan....123
effects of.....112-114
Flaherty's address.....117
Purposes of.....110
Tribute to Cardinal Gibbons, 110-111
Value of 109
Knowledge 5, 8
Laicization of French schools, results of 161
Leaders in education, responsibility of 424, 425
Leadership in education.....422, 423
Liberal education.....420, 421
aims of.....433, 434
Literature and language work...361
Liturgy and the drama..... 15
Love of Mary leads to love of Jesus 387
Mary, Srs. of St. residence at Srs. College 438
Mathematics, aim in teaching....432
Memory 6
imaginative 227
Method 6
Mind, education of.....9, 10
Mind vs. machine.....264
Moral basis in Catholic education.405
Moral instruction.....212, 310
and reason.....159
and the social motive.....161
Aristotle's idea of.....155
based on Scripture lessons, 312, 313
Cowper-Temple plan of.....312
Dr. Adler on.....307
effective agencies for.....213
factors of.....155
in England 312
in France 156
God excluded from textbooks 158
in intermediate grades....157
in primary grades.....157
manuals for.....157
Moral instruction in Japan, 207, 403, 404
in the confessional.....403
in the public schools.....404
in the U. S.....209
Moral Instruction League in England 309
Moral instruction, motive in.....213
problem of 154
religious or non-religious basis of 156
Socratic idea of.....155
supernatural motive in.....311
vs. moral education.....158
without religion, 154, 160, 207, 208, 213, 306, 397
Moralities and comedy..... 16
Morality and habit.....211
and nature study..... 75
of France.....160
Morality Plays..... 15
Moral teaching, direct and indirect 399
Moving pictures.....360
and moral lessons.....212
Music, educational value of..... 57
Music, schools for..... 63
National Ass'n Audubon Societies, distribution of bird pictures....370
National Ass'n of Cath. Collegiate Alumnae 366

National Educational Ass'n, Dep't of Superintendence.....420
National Song, centennial of our.. 33
National Union of Teachers in England 337
Nature study and morality..... 75
Nicaragua, Catholic teachers needed for 82, 177
Obedience to God's law and moral virtues 402
O'Carolan and the Star-Spangled Banner 44, 46
Old Hall 205
Oral composition.....128
advantages of.....129
aims of.....131, 132
and criticism 130
and interest 130
and knowledge 130
and topical recitation.....133
a test of ability.....129
method in.....133
preparation for 134
teacher's criticism of.....136
topics for 135
who should teach.....128
Oral reproduction 136
Orator, Bacon on training of....6, 7
Oscott 206
Palmer, Dr., on moral instruction.211
Paphnutius 145
Parent Associations.....50-53
Parental coöperation.....240
Parents, duties of.....242
responsibilities of.....48-55, 251
Parish schools and first Council of Baltimore 400
Parochial schools and the University 439, 440
Pedagogy, mistakes in.....257
Penetration 6
Personal element in teaching..... 73
Phonic Methods 349
Pictures, symbolical.....414, 415
Poetical limitations of the hymn..391
Poetry, children's appreciation of.217
Poetry in education.....263
Passions, the.....232, 233
Pre-school period, importance of.240
Presenting 4
Program, daily 447
Providence, Srs. of, residence at Srs. College.....438
Public libraries, Catholic books in.446
children's use of.....445
Purity 244
Questions, value of..... 70
Rastell, nature of the four elements 15
Read, Mary L., on teaching eugenics 241
Reading of children 446
Reading, professional..... 74
Registration of teachers in England 337-342
Religion, necessity of, in the school, 99, 100
Religious instruction....8, 13, 14, 227
aids to 234
and Revelation.....406
complete acts in.....235
formal steps in.....3, 4, 227
in English schools.....98, 99
in German schools.....405
obstacles to 231
sense of sight in.....406
scientific methods in..... 3
through the drama.....323
Religious knowledge 11-13
Religious teaching, evils of abstract 398
in German schools.....397
Renaissance and the Morality Plays 15
Roman chant school.....62, 63
St. Edmund's College.....205
St. Francis de Sales on religious vocations 26
Salisbury, Lord, on religion in schools 99
School an organism..... 76
School organization and morality, 210, 211
Schoolroom, fresh air in..... 71
Science teaching in the schools..431
Self-expression 132
faculty of.....132
in the child 132
Self-respect, building up.....402
Self-sacrifice 250
Sequence in speech.....133
Sex-hygiene in the schools..55, 170
teaching of.....265
Shahan, Mgr., K. C. address....123
Shakespeare, and the English drama 20-23
Shields, and the Srs. College.....442
Sight and imagination.....406-409
Sight and intellect.....409
Sight and light.....408
Sight and the emotions.....415
Singing, correct, children's attitude towards 217
Sisters College and the Catholic University 440
and the Third Plenary Council of Balto.....440

Board of Studies and Discipline 437
breaking ground 438
children's contribution 439
community residences at.....438
curriculum 438
Dining hall 439
Dubuque extension, 163-166, 293-300, 443
attendance at.....167
courses offered 165-168
Executive Committee 437
history and scope of.....439-444
incorporation of 437
incorporators 437
leasing of ground.....437
need of.....116, 163, 440
summer sessions of..163, 289, 296
aim of 291
effects of 290
expense at 295
grade teachers at.....289
religious life of students.291
Skill 8
Smith, John Stafford, and the Star-Spangled Banner.....36-45
Smith, Samuel F., author of America 45
Snedden, David 420
Sodalities, purpose of.....402-403
Sonneck, on composer of Star-Spangled Banner.....437
report on Star-Spangled Banner 434
Soul, faculties of 228
Spalding, Archbishop, and the Catholic University 138-143
and the Sisters College.....441
fitted for his work.....440-441
Spelling 410
Star-Spangled Banner.....36-47
and Catholic children..... 33
centenary of 33
festival and the children..... 33
history of 33-35
misinformation about..... 35
Stead, W. T., hymns that have helped 327-330
Symbols in religious instruction..407
Synthesis 4
System 5
value of 72
Taxation for schools in England.101
Teachers, individuality of 174
need of broad outlook.....173
professional consolidation of England 337
Teaching profession 173
Telemachus as college drama....318
Thinking 5
on their feet 128
stimulating 368
Thoroughness in the teacher..... 70
Tomlinson, on the Star-Spangled Banner 36, 45, 46
Tragedies, English 21
Trees, save the 77
Trinity College 139
Udall, Nicholas 17
Understanding 8
Unselfishness 250
Ushaw 205
Vocational education 420
aim in 432-435
precedents for 427-428
Vocational training, effects of early 346
in the schools 423-424
Russell Sage Foundation, researches on 247
Vocation, Cardinal Wiseman on religious 26
deciding one's.....24, 25, 26, 27
perseverance in, a religious, 26, 27
preparation for a religious.24-25
St. Francis de Sales on religious 26
to the religious state.....259
to the teaching orders..... 24
Vocation, religious, and Catholic parents 28, 29
and Holy Communion..... 27
and likes and dislikes..... 27
and the teacher 27-31
Virtues, theological, and baptism. 11
Visual instruction in morals....212
Will, the.6, 227, 230, 232, 237, 238, 417
training of.....9, 10
Willmann, on formal steps in education 4
Wilson, Woodrow, on education..249
Wiseman, Cardinal, and the college drama 317
on religious vocations..... 26
Wordsworth's appreciation of Faber 390-391
Ziller, formal steps in education.3, 4

CURRENT EVENTS.

Association of American Universities, annual meeting..... 90
Catholic Boy Scouts.....276
Catholic Colleges, bequests to...376
Catholic Educational Association, 11th Annual Meeting.....375
Catholic Indian Schools.....374
Catholic pupils win spelling match, 277
Catholic Summer School of America 276
Catholic University of America, Alumni meeting and banquet..452
K. of C. Scholarships....178, 271
Public lectures at 179
spiritual retreat of ecclecias-tical students 372
Children, new laws for 375
Delaney, Matthew, Diocesan Supt. Sunday schools in New York..376
Denmark, teachers in.....281
Dickerson High Schools, night session 281
Educational Directory, 1913-14..185
Electricity in the school.....377
English Educational Associations, annual conference 274
Fairchild, Milton, on visual instruction in morals.....181
Foreign universities, benefactions to 280
Grand Rapids, growth of junior high school 280
High school entrance requirements, new 461
Immigrants interested in education 281
International Congress on the welfare of the child, third.....458
International Geographic Congress 456
Laetare Medal, recipient of.....453
Leonard, Sr. St., death of.....278
Lonergan, Hon. Augustine, the Workings of Congress.....372
Manual training in Homestead schools 280
Medical inspection of schools, 280, 459
Morals, visual instruction in....181
Munich schools, American teachers in 377
National Child Labor Committee.272
National Civic Federation, W. J. Kerby appointed member.....372
National Conference of Catholic Charities 83
National Education Association, meeting of Dept. of Superintendence 85
in St. Paul.....453
New York school inquiry..... 87
New Zealand, military drill in....281
Pittsburgh, Catholic Schools protest against taxation.....275
Presbyterian and religious training 457
Preservation of the Faith, Society for, annual statement.....180
Recreational Inquiry Commission.377
Religious Education Association, annual convention.....273
Religious instruction by public school teachers 272
St. Francis Xavier College, Antigonish 184
School heated by electricity.....377
Ship-building in the school.....289
Sisters College, Dubuque Extension 182
Spalding, Archbishop, Golden Jubilee of 88
Trinity College notes.....183
United States Congress, Bills pending in 462
Ward, Wilfrid, lectures..... 83

REVIEWS AND NOTICES.

Benson, Robert Hugh, Initiation.467
Callen, Charles J., Out of Shadows into Light.....189
Chamberlain, Arthur Henry, Design and Construction..... 96
Connell, F. M., A Study of Poetry, 382
Fisher, Dorothy Canfield, The Montessori Manual.....187
Fradenburgh, A. G., Civics for the Seventh and Eighth School Years 285
Garber, John Palmer, Activities and Influences in Education.... 91
Holland, Cornelius Joseph, The Divine Twilight.....282
Lexikon der Padagogik.....190
Lippincott's Fourth Reader..... 93
McDonald, Rt. Rev. Alexander, The Holy House of Loreto....465
MacDonald, Arthur, Bibliography of Exceptional Children and their Education..... 92
Moore, Ernest C., How New York Administers its Schools.....191
Newark, Third Report of Superintendent of Parish Schools....380
Philadelphia, Nineteenth Annual Report of Parish Schools.....283
Schuyler, Henry C., A Divine Friend 463
Williams, Thomas David, Half Hour With God's Heroes.....379

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